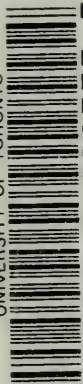


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[4]
JOHN LYLY M.A.

EUPHUES. THE ANATOMY OF WIT.

Editio princeps. 1579.

EUPHUES AND HIS ENGLAND.

Editio princeps. 1580.

COLLATED WITH EARLY SUBSEQUENT EDITIONS.

‘Eloquent and wittie *John Lilly.*’

F. MERES *Palladis Tamia.* 1598.

CAREFULLY EDITED BY

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Associate, King's College, London, F.R.G.S., &c.

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LONDON:

ALEX. MURRAY & SON, 30, QUEEN SQUARE, W.C

1 October, 1868.

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CHRONICLE
 of
 some of the principal events
 in the
LIFE, WORKS, and TIMES
 of
JOHN LYLY, M.A.,
 Author, Wit, Poet, Dramatist.

* Probable or approximate dates.

1553. July 6. Mary succeeds to the crown.

*1553 or *1554. JOHN LYLY born. 'Touching whose [Mary's] life, I can say little because I was scarce borne.' *p.* 451.

1558. Nov. 17. Elizabeth begins to reign.

1560. Jan. 12. Sir Thomas Benger appointed Master of the Revels.—*Collier. Hist. Dram. Poetry*, i. 272.

1569. æt. 16. John Lylye or Lyly, a Kentish man born, became a student in Magd. coll. [which house was seldom or never without a Lilye (understand me not that it bears three lilyes for its arms) from the first foundation thereof to the latter end of queen Elizabeth. *Wood* i. 302] in the beginning of 1569, aged 16, or thereabouts, and was afterwards, as I conceive, either one of the demies or clerks of that house.—*A. à-Wood Ath. Oxon* i. 676. *Ed.* 1813.

1571. Oct. 8. John Lilly, born in the Weald of Kent in 1553 or 1554, became a student of Magdalen College, Oxford, in 1569, but was not matriculated till 8 Oct. 1571, when he was entered æt. 18. as *plebii filius*.—*Cooper. Ath. Cantab.* ii. 525. *Ed.* 1861.

[The Rev. Dr. Bloxam, formerly of Magdalen college, and who has made its history his especial study, informs me "Wood was probably right when he supposes Lyly to have entered college in 1569 for, as 1571 was the first year of matriculation and all the members of the college, old and young were matriculated together,—the matriculation would not fix the date of entrance. Lyly might have been a poor Scholar but there is no reason to suppose that he was either a Demy or Clerk."]

Wood reports, apparently in part copying from Blount, see p. 17, that Lyly was "always averse to the crabbed studies of logic and philosophy. For so it was that his genie being naturally bent to the pleasant paths of poetry, (as if Apollo had given to him a wreath of his own bays, without snatching or struggling,) did in a manner neglect academical studies, yet not so much but that he took the degrees in arts, that of master being completed 1575. At which time, as he was esteemed at the university a noted wit so afterwards was in the court of Q. Elizabeth, where he was also reputed a rare poet, witty, comical, and facetious."—*Ath. Oxon* i. 276.

1573. Apr. 27. 'John Lilye of Magd. coll.' takes his B.A.—*Wood. Fasti* æt. 20. *Oxon. Ed.* 1815.

1574. May 16. Lyly writes a Latin letter to Lord Burghley, which is now æt. 21. in the British Museum, *Lansdowne MS.* 19, *Art.* 16. It is beautifully written on pencilled lines. On the back it is thus endorsed. "16. May 1574 John Lilie, a scholar of Oxford, an epistle For ye Queens letters to Magdalen College to admit him fellow." The letter is reprinted in Mr. Fairholt's *Dramatick works of John Lilly*. i. xii. *Ed.*

1858. The application was unsuccessful in its immediate request: but Lord Burleigh seems afterwards to have extended his patronage to Lyly; see p. 441.
1575. June 1. 'John Lilye of Magd. coll.' takes his M.A.—*Wood*.
æ. 22. *Fasti Oxon.*
1577. Mar. Sir T. Bengier dies —*Collier*. i. 206.
- *1578. æt 25. Lyly writes *Euphues. The Anatomy of Wit*. 'My first counterfaite,' p. 213, 'hatched in the hard winter with under the Alcyon,' p. 215. 'Of the first I was deliuered, before my thought me conceiued,' 'the one I sent to a nobleman to nurse,' p. 214.
- Dec. 2. "Gabriel Cawood. Licensed vnto him the Anatomie of witt, compiled by Iohn Lyllie, under the hande of the bishopp of London. xij^d." *Collier—Reg. of Stat. Co. Ed. 1848.* The last clause intimates that the book was licensed by some one authorized by the Bp. of London.
- Dec. 30. A Privy Seal was granted to Thomas Blagrave, Esq^r*, appointing him *chief officer* of the Revels —*Collier, Hist. Dram. Lit.* i. 239.
- 1579 *Spring. *Euphues The Anatomy of Wit* is published.
æ. 16. Lyly is incorporated M.A. of Cambridge. *Ath. Cantab.*
July 24. Edmund Tylney Esq. appointed *Master* of the Revels, which office he holds for 31 years, until his death in Oct. 1610.
1580. Spring. Lyly probably writing *Euphues and his England* 'the æt. 27. other not daring to budde till the colde were past.' p. 215, see also p. 214. As to the dates in the story, see p. 210.
- July 24. "G. Cawood Lycensed unto him and — second part of euphues.—*Collier Reg. of Stat. Co.* vj^d."
- *1582. Thomas Watson, in this year published, *The εκατομπατια or Passionate Centurie of Loue, Diuided into two parts: whereof, the first expresseth the Authors sufferance in Loue: the latter, his long farewell to Loue and all his tyrannie.* To this is prefixed the following letter.
- æ. 29. JOHN LYLY TO THE AUTHOUR HIS FRIEND.
My good friend, I haue read your new passions, and they haue renewed mine old pleasures, the which brought to me no lesse delight, then they haue done to your selfe commendations. And certes had not one of mine eies about serious affaires beene watchfull, both by being too too busie had beene wanton: such is the nature of perswading pleasure, that it melteth the marrow before it scorch the skin, and burneth before it warmeth: Not vnlike vnto the oyle of Ieat, which rotteth the bone and neuer ranckleth the flesh, or the Scarab flies, which enter into the roote and neuer touch the rinde.
And whereas you desire to haue my opinion, you may imagine my stomake is rather cloyed, then quiesie, and therefore mine appetite of lesse force then mine affection, fearing rather a surfet of sweetenes, then desiring a satisfying. The repeating of Loue, wrought in me a remembrance of liking, but serching the very vaines of my hearte, I could finde nothing but a broad scarre, where I left a deepe wounde; and loose stringes, where I tyed hard knots: and a table of steele, where I framed a plot of wax.
Whereby I noted that young swannes are grey, and the old white, young trees tender, and the old tough, young men amorous, and growing in yeeres, either wiser or warier. The Corall in the water is a soft weede, on the land a hard stone: a sworde frieth in the fire like a blacke ele, but layd in earth like white snowe: the heart in loue is altogether passionate, but free from desire, altogether carelesse.

But it is not my intent to inueigh against loue, which women account but a bare word, and that men reuerence as the best God: onely this I would add without offence to Gentlewomen, that were not men more superstitious in their praises, then women are constant in their passions: Loue would either shortly be worne out of vse, or men out of loue, or women out of lightnes. I can condemne none but by coniecture, nor commend any but by lying, yet suspicion is as free as thought, and as farre as I see as necessary, as credulitie.

Touching your Mistres I must needs thinke well, seeing you haue written so well, but as false glasses shewe the fairest faces, so fine gloses amend the baddest fancies. Apelles painted the Phenix by hearesay not by sight, and Lysippus engraued Vulcan with a streight legge, whome nature framed with a poult foote, which prooueth men to be of greater affection then iudgement. But in that so aptly you haue varied vppon women, I will not vary from you, for confesse I must, and if I should not, yet mought I be compelled, that to Loue were the sweetest thing in the earth: If women were the faithfullest, and that women would be more constant if men were more wise. And seeing you haue vsed me so friendly, as to make me acquainted with your passions, I will shortly make you pryue to mine, which I woulde be loth the printer shoulde see, for that my fancies being neuer so crooked he would put them in streight lines, vnfit for my humor, necessarie for his art, who setteth downe, blinde, in as many letters as seeing. Farewell.

Lansdowne MS. 36. Art. 76. consists of the following
 1582. July. letter, endorsed "July 1582 Iohn Lilly to my L."
 at 29. My duetie (right honorable) in most humble manner
 remembered.

It hath plesed my Lord vpon what colour I cannot tell, certaine I am vpon no cause, to be displeas'd with me, ye grief whereof is more then the losse can be. But seeing I am to liue in ye world, I must also be iudged by the world, for that an honest seruaunt must be such as Cæsar wold haue his wif, not only free from synne, but from suspicion. And for that I wish nothing more then to commit all my waies to your wisdom, and the deuises of others to your iudgment, I here yeld both my self and my soule, the one to be tried by your honnor, the other by the iustic of god; and if I doubt not but my dealings being sifted, the world shall find whit meale, where others thought to show cours branne. It may be manie things wilbe obiected, but yf any thing can be proued I doubt, I know your L. will soone smell deuises from simplicity, trueth from trecherie, factions from iust seruise. And god is my witnes, before whome I speak, and before whome for my speach I shall aunswer, yat all my thoughtes concerning my L. haue byne ever reuerent, and almost relligious. How I haue dealt god knoweth and my Lady can coniecture, so faithfullie, as I am as vnspotted for dishonestie, as a suckling from theft. This conscius of myne maketh me presume to stand to all trialls, ether of accomptes, or counsell, in the one I neuer vsed falshood, nor in the other dissembling. My most humble suit therefore vnto your L. is, yat my accusations be not smothered and I choaked in ye smoak, but that they maie be tried in ye fire, and I will stand to the heat. And my only comfort is, yat ye yat is wis shall iudg trueth, whos nakednes shall manifest her noblenes. But I will not trouble your honorable eares, with

so meinie idle words only this vpon my knees I ask, yat your L. will voursalf to talk with me, and in all things will I shew my self so honest, yat my disgrac shall bring to your L. as great meruell, as it hath done to me grief, and so thoroughly will I satisfie everie obiection, yat your L. shall think me faithfull, though infortunat. That your honor rest persuaded of myne honest mynd, and my Lady of my true seruis, that all things may be tried to ye vttermost, is my desire, and the only reward I craue for my iust, (I iust I dare tearme it) seruis. And thus in all humility submitting my cause to your wisdome and my consins to ye trieall. I commit your L. to the Almightye. Your L. most dutifullie to commaund. Ihon Lyly.

for yat I am for some few daies going into the countrie yf your L. be not at leasure to admitt me to your speach, at my returne I will giue my most dutifull attendaunce, at which time, it may be my honesty may ioyne with your L. wisdome, and both preuent, that nether would allow. In the meane season what color soeuer be alledged, if I be not honest to my L. and so meane to be during his pleasure, I desire but your L. secret opinion, for as [I know] my Lord to be most honorable, so I beseech god in time he be not abused. Loth I am to be a prophett, and to be a wiche I loath. Most dutifull to command. Ihon Lyly. To ye right honorable, ye L. Burleigh,

L. High Tresorer of England.

Before 1589, Lily wrote nine dramatic pieces—seven in prose, one in rhyme, and one in blank verse.—*Collier. Hist. Dram. Lit.* iii. 176. Of these two were published soon after they were acted; the others in or after 1591: all in 4to. In each of these plays there were two or three songs which do not appear in 4tos; but were first published by the bookseller Edward Blount in 1632. in his reprint "*Six Court Comedies*. Often Presented and Acted before Queene Elizabeth, by the Children of her Maiesties Chappell, and the children of Paules. Written By the onely Rare Poet of that time, The Wittie, Comicall, Facetiously-Quicke and vnparalleled Iohn Lilly, Master of Arts." These songs show Lyly's powers in a different sphere, and are otherwise intrinsically beautiful. An insertion of a few of them may therefore assist our estimate of his genius. The occasions of the several plays are given as in the titles of the 4tos.

- *1584. Jan. 1. (1) *Campaspe*. Played before the Queenes Maiestie on æt. 31. new yeares day at night, by her Maiesties Children, and the Children of Paules. [Prose.] London, 1584. [Reprinted 1591.] This play has two prologues. The first when performed at the Court: the second when at the *Blackfriars* theatre. It was written in a hurry: "We feare . . . that our labours slylye glaunced on, will breede some content, but examined to the prooffe, small commendation. The haste in performing shall be our excuse."—*Prolog. at the Blackfriars*. In it is the famous Song by *Appelles*.

Cupid and my *Campaspe* playd,
At Cardes for kisses, *Cupid* payd;
He stakes his Quiuer, Bow, and Arrows,
His Mothers doues, and teeme of sparrows,
Looses them too, then, down he throwes
The corral of his lippe, The rose
Growing on's cheek, (but none knows how)
With These, the cristall of his Brow,
And then the dimple of his chinne,
All These did my *Campaspe* winne.

At last he set her, both his eyes
 Shee won, and *Cupid* Blind did rise.
 O Loue ! has shee done this to Thee ?
 What shall (Alas !) become of Mee !

*1584. Shrove (2) *Sapho*. and *Phao* Played beefore the Queenes Maiestie
 Tuesday. on Shrouetewsdays by her Maiesties Children and the
 Boyes of Paules [Prose] London 1584 [Reprinted 1591]
 In this play is the following Song.

Sap. O Cruell Loue ! on thee I lay,
 My curse which shall strike blinde the Day,
 Neuer may sleepe with veluet hand
 Charme thine eyes with Sacred wand,
 Thy Iaylours shalbe Hopes and Feares,
 Thy Prison-mates, Grones, Sighes, and Teares ;
 Thy Play to weare out weary times,
 Phantasticke Passions, Vowes, and Rimes,
 Thy Bread bee frownes, thy Drinke bee Gall,
 Such as when you *Phao* call,
 The Bed thy lyst on by [be ?] Despaire,
 Thy sleepe, fond dreames, thy dreames long Care,
 Hope (like thy foole) at thy Beds head,
 Mockes thee, till Madnesse strike thee Dead,
 As *Phao*, thou dost mee with thy proud Eyes,
 In thee poore *Sapho* liues, for thee shee dies.

1584.

Lyly owes 23s. 10d for his battels: as appears by the
 following entry in the Day book of the bursars of Magdalen
 college Oxford. 1584. 'Mr. Iohn Lillie communarius debet
 pro communis et batellis 23s 10d.'—*Ath. Cantab. idem.*

Prior to the year 1591, but how much earlier cannot be
 ascertained, the performances by the children of Paul's, in
 their singing school, were suppressed. . . . The conclusion,
 from all the existing evidence, seems to be, that the inter-
 diction was imposed about 1589 or 1590, and withdrawn
 about 1600.—*Collier. H. D. L. i. 279. 282.*

'Since the Plaies in Paules were dissolved, there are
 certaine Commedies come to my handes by chaunce, which
 were prented before her Maiestie at seuerall times by the
 children of Paules. This [*Endimion*] is the first, and if in
 any place it shall dysplease, I will take more paines to
 perfect the next.'—*Printer to the Reader.*

(3) *Endimion, The Man in the Moone* Playd before
 the Queenes Maiestie at Greenwich on Candlemas day at
 night, by the Chyldren of Paules: [Prose.] London 1591.
 In this, we select the third Song, by *Fairies*.

Omnes. Pinch him, pinch him, blacke and blue,
 Sawcie mortalls must not view
 What the Queene of Stars is doing,
 Nor pry into our Fairy woing.
 1. *Fairy.* Pinch him blue.
 2. *Fairy.* And pinch him blacke.
 3. *Fairy.* Let him not lacke
 Sharpe nailes to pinch him blue and red,
 Till sleepe has rock'd his addle head.
 4. *Fairy.* For the trespasse hee hath done,
 Spots ore all his flesh shall runne.
Kisse Endimion, Kisse his eyes,
 Then to our Midnight Heidegyes.

(4) *Gallathea.* As it was playde before the Queenes
 Maiestie at Greene-wiche on Newyeeres day at Night (..)
 By the Chyldren of Paules. [Prose] London 1592.
 In Act IV. *Cupid, Telusa, Eurota, Larissa,* enter
 singing.

- Te.* O Yes, O Yes, if any Maid,
Whom lering *Cupid* has betraid
To frownes of spite, to eyes of scorne,
And would in madnes now see torne
- All 3.* The Boy in Pieces, let her come
Hither, and lay on him her doome.
- Eur.* O Yes, O Yes, has any lost,
A Heart which many a sigh hath cost,
Is any cozened of a teare,
Which (as a Pearle) disdaind does weare ?
- All 3.* Here stands the Thiefe, let her but come
Hither, and lay on him her doome.
- Lar.* Is any one vndone by fire,
And Turn'd to ashes through desire ?
Did euer any Lady weepe,
Being cheated of her golden sleepe ?
- All 3.* Stolne by sicke thoughts ! the pirats found
And in her teares, hee shalbe drown'd.
Reade his Inditement, let him heare,
What hees to trust to : Boy give eare.

(5) *Midas*. Plaied before the Queenes Maiestie vpon
twelue day at night, By the Children of Paules. [Prose]
London 1592. In Act IV. *Apollo* and *Pan* contend for
sovereynty in music, before *Midas* and some Nymphs.
Apollo sings

A Song of *Daphne* to the Lute.

Apol. My *Daphne's* Haire is twisted Gold,
Bright starres a-piece her Eyes doe hold,
My *Daphne's* Brow inthrones the Graces,
My *Daphne's* Beauty staines all Faces,
On *Daphne's* Cheeke grow Rose and Cherry,
On *Daphne's* Lip a sweeter Berry,
Daphne's snowy Hand but touch'd does melt,
And then no heauenlier Warmth is felt,
My *Daphne's* voice tunes all the Spheres,
My *Daphne's* Musick charmes all Eares.
Fond am I thus to sing her prayse,
These glories now are turn'd to Bayes.

Pan sings

Pan's Syrinx was a Girle indeed,
Though now shee's turn'd into a Reed,
From that deare Reed *Pan's* Pipe does come,
A Pipe that strikes *Apollo* dumbe ;
Nor Flute, nor Lute, nor Gitterne can,
So chant it, as the Pipe of *Pan* ;
Crosse-gartred Swaines, and Dairie girles,
With faces smug, and round as Pearles,
When *Pans* shrill Pipe begins to play,
With dancing weare out Night and Day :
The Bag-pipes Drone his Hum layes by,
When *Pan* sounds vp his Minstrelsie,
His Minstrelsie ! O Base ! This Quill
Which at my mouth with winde I fill,
Puts me in minde though Her I misse,
That still my *Syrinx* lips I kisse.

The nymphs decide for *Apollo*, *Midas* for *Pan*. *Apollo*
incensed gives *Midas* asses' ears.

(6) *Mother Bombie*. As it was sundrie times plaied by
the Children of Powles. [Prose.] London. 1594 [Reprinted
1598.] In which *Memphio* and *Stellio* sing this song :—

Memph. O *Cupid* ! Monarch ouer Kings,
Wherefore hast thou feete and wings ?

It is to shew how swift thou art,
 When thou wound'st a tender heart,
 Thy wings being clip'd, and feete held still,
 Thy Bowe so many could not kill.
Stel. It is all one in *Venus* wanton schoole,
 Who highest sits, the wiseman or the foole :
 Fooles in loues colledge
 Haue farre more knowledge
 To Reade a woman ouer.
 Than a neate prating louer.
 Nay, tis confest,
 That fooles please women best.

We have no accounts from the office of the Revels since
 1598.—*Collier*, H. D. L. i., 136.

*1589.

A book was anonymously published in the Martin Marprelate controversy, of which the short title is "*Pappe with an hatchet*, Alias *A figge for my God sonne*. Or *cracke me this nut*. Or *A Countrie cusse*," &c.

Gabriel Harvey, in the second part of his *Pierce's Supererogation* [the book was published in 1593; but this part is dated At Trinitie Hall. 5. November 1589] thus charges Lyly with its authorship. [*p.* 69.]

Pap-hatchet (for the name of thy good nature is pittifully grown out of request) thy olde acquaintance in the Sauoy, when young Euphues hatched the egges, that his elder freendes laide, (surely Euphues was someway a pretty fellow: would God, Lilly had alwaies bene Euphues, and neuer Pap-hatchet;) that old acquaintance, now somewhat straungely saluted with a new remembrance, is neither lullabied with thy sweete Papp, nor scarre-crowed with thy sower hatchet.

In *Harl. MS.* 1877 *fol.* 71, is a transcript of the following undated petitions to Queen Elizabeth.

A PETITION OF JOHN LILLY TO THE QUEENES MAIESTIE.

Tempora si numeres quæ nos numeramus

Non venit ante suam, nostra querela diem.

*1590.

Most gracious and drad soueraigne, I dare not pester your highnes with many words and want witt to wrapp vpp much matter in fewe. This age Epitomes the pater-noster thrust into the compasse of a penny, the world into the modell of a Tennis ball, All science malted into sentence I would I were so compendious as to expresse my hopes, my fortunes, my ouerthirts [? thwarts] in two sillables, as marchants do riches in fewe Ciphers, But I feare to comitt the error I discomend, tediousnes, like one that vowed to search out what tyme was, spent all his, and knewe yt not. I was entertayned your Maiesties seruant by your owne gracious fauour, strengthened with condicions that I should ayme all my courses at the Reuells (I dare not saye with a promise but a hopefull Item to the reuercion) for which these 10 years I haue attended with an vnwearyed patience, And nowe I knowe not what Crabb tooke me for an Oyster that in the midst of your sunshine of your most gracious aspect hath thrust a stone between the shells to eate me aliuie that onely liue on dead hopes. If your sacred Maiestie thinke me vnworthy and that after x yeares tempest, I must at the Court suffer shypwrack of my tyme, my wittes, my hopes, vouchsafe in your neuer-erring iudgement, some Plank, or rafter to wafte me into a Country wherein my sadd and settled deuocion I may in euery corner of a thatcht Cottage write prayers in stead of Plaies, prayer for a your longe and prosprous life, and a repentaunce that I haue played the foole so longe, and yett like.

*Quod petimus pœna est nec etiam miser esse recuso,
 Sed precor vt possem, mitius esse miser.*

JOHN LILLIES SECOND PETITION TO THE QUEENE.

- *1593.
 æt. 39. Most gracious and dread soueraigne, tyme cannot worke my petitions, nor my petitions the tyme. After many years seruice yt pleased your Maiestie to except against Tents and Toyles, I wish that for Teants I might putt in Tenements, so should I be eased of some toyles. Some lande some good fines, or forfeitures that should fall by the iust fall of these most false traitors, that seeing nothing will come by the Revells, I may pray vppon the Rebels. Thirteene years your hignes seruant but yet nothing, Twenty freinds that though they saye they wilbe sure I find them sure to be slowe. A thowsand hopes but all nothing, a hundred promises but yet nothing. Thus casting vpp the Inventory of my freinds, hopes, promises, and tymes, the summa totalis amounteth to iust nothing. My last will is shorter than myne invencion : but three legacies, patience to my Creditors, Melancholie without measure to my friends, and beggerie without shame to my family.

*Si placet hoc merui quod 6 tua fulmina cessent
 Virgo parens Princeps.*

In all humilitie I entreate that I may dedicate to your sacred Maiestie *Lillie de tristibus* wherein shalbe seene patience labours and misfortunes.

Quorum si singula nostrum.

Frangere non poterant, poterant tamen omnia mentem.

The last and the least, that if I bee borne to haue nothing, I may haue a protection to pay nothinge, which suite is like his that haueing folloued the Court tenn years for recompence of his seruic committed a Robberie and tooke it out in a pardon.

Mr. Collier, *Biblio. Cata. i.* 503, Ed. 1865, gives the following particulars as to Lyly's family, who, he states, seems to have lived in the parish of St. Bartholomew the Less, London.

1596. Sept. 10. 'John, the sonne of John Lillye. gent., was baptized.'
 —*Reg^r. St. Bartholomew.*
1597. Aug. 20. This son was buried at St. Botolph, Bishopsgate.
1597. Henry Lock, or Lok, publishes *Ecclesiastes, otherwise*
 æt. 43. *called The Preacher.* Among the prefatory poetry are—
 AD SERENISSIMAM REGINAM ELIZABETHAM.
 Regia Virgineæ soboles dicata parenti,
 Virgo animo, patriæ mater, Regina quidquid optas?
 Chara domi, metuenda foris, Regina quid optas?
 Pulchra, pia es, princeps, fœlix, Regina quid optas?
 Cœlum est? Certò at serò sit Regina quod optas.
 Ioh. Lily.
- AD LOCKUM EIUSDEM.
 Ingenio et genio locuples, dic Locke quid addam?
 Addo, quod ingenium quondam preciosius auro.
 (7) *The Woman in the Moone.* As it was presented before her Highnesse. By Iohn Lyllie, maister of Arts. [Blank verse.] London, 1597.
 (8) *The Maydes Metamorphosis.* As it hath bene sundrie times Acted by the Children of Powles. [Chiefly in rhyme.] London, 1600.
 (9) *Love's Metamorphosis.* A Wittie and Courtly Pastorall, written by Mr. Iohn Lyllie. First playd by the Children of Paules, and now by the Children of the Chapell. [Prose.] London, 1601.
 From *Register of St. Bartholomew*, quoted by Mr. Collier.
1600. July 3. 'John, sonne of John Lillye, gent., was baptized.'
 1603. May 21. 'Frances, daughter of John Lyllie, gent., was baptized.'
 1606. Nov 30. æt. 52. 'John Lyllie, gent., was buried.'

EUPHUES.

INTRODUCTION.



The present work is a reprint of a great bibliographical rarity. *Euphues*, once so famous, has almost disappeared from among English books. Even now the number of its various editions cannot be determined with absolute certainty. No one library has a set even of its ascertained issues; the copies of which are scattered through the public and private collections of the kingdom.

The last edition was printed in 1636—two hundred and thirty-two years ago. During this period, this work has been subjected to increasing obloquy; and for the last hundred years, in so far as it has been referred to at all, it has, for the most part, been treated as an absurdity, a byword, a literary scare-crow. Yet in the greatest age of English literature, Lyly held a high place. *Euphues* was his first work. It, at once, made him famous: so famous indeed, that it is surprising that simple curiosity did not provoke an earlier reprint.

A brief account of the present issue may be advisable.

Mr. Henry Morley, then a Professor of the English Language and Literature at King's College, now of University College, London, in preparing his article on *Euphuism*, which appeared in the *Quarterly Review* for April, 1861, commissioned the well-known book-merchants in the Strand, to obtain for him a copy of *Euphues*. In due time one was supplied: the parts of which—unhappily wanting the first five leaves of the first part, and the last leaf of the second—proved to be of the years 1579 and 1580: dates earlier than those generally known, but not than those which have long since been in the Malone collection, in the Bodleian Library at Oxford.

It was not till the present month, September, 1868, that an inspection of these Bodleian copies established—what was in part known to Malone—that there were two editions of *each* part, in their first years of publication: and that of these Professor Morley's copies happened to be the earlier: in fact, the only known copies of the *Editiones principes* of the entire book.

Unfortunately, this unexpected information came too late to be made use of in the present edition. Theoretically, what is required is Professor Morley's texts, collated with the Bodleian copy, (No. 713): and then again, with the next earliest editions printed, say 1580 (?) and 1581 (?) respectively. Six editions in the first two years.

What the reader now has, is Professor Morley's texts collated with the earliest editions previously accessible to me, viz., 1581 and 1582 respectively, *i. e.*, years subsequent to the original issue, in each case.

This collation, however, proves that Lyly's corrections were almost entirely verbal and grammatical, and that the original text was never substantially altered by him: also that his only augmentation was his address to the 'Gentlemen Schollers of Oxford,' which he affixed to the second edition of *Euphues. The Anatomy of Wit*,—the Bodleian copy of 1579.†

In the present work, the sources of each part of the text have been clearly indicated. The prefatory portion of the first part,—having been taken from a later edition,—has been affixed to it: it being uncertain to what extent, if any, the two first prefaces were subsequently varied: the third being indubitably an addition to the original issue. Variations or additions of words, and of important letters in words, from the first editions, are inserted between []. Words in those editions, subsequently omitted are asterisked *.

The result of the whole is that a perusal of the present work will probably convince the reader, that he has not only *Euphues*—the missing leaves excepted—

† See p. 30.

as it was first issued from the press, but also as John Lyly afterwards revised it.

A book may be of great bibliographical rarity, yet of no historic interest or intrinsic value. *Euphues* is of all three.

When a book, heavily abused, is thus recovered from oblivion, and found to be not so bad as it has been represented, the tendency may be to over-estimate it. It may be useful, therefore, to gather together the principal opinions expressed upon Lyly and *Euphues*, in his own age and since: not so much to try the book by the critics, as the critics by the book; giving the quotations pretty fully, to exhibit the occasion, tone, and general purport of the criticism as well as the precise reference. The earlier opinions are but evidence of the influence of *Euphues*, and the reputation of its author: the later will incidentally give its position in the Elizabethan literature, as realized by some of our modern English scholars.

Euphues appeared in 1579 and 1580, and by 1586 each part had probably gone through five editions.

In 1586, WILLIAM WEBBE, Graduate, published *A Discourse of English Poetrie*—of which only two copies are known, one of which is in the Bodleian †—in which he adduces *Euphues* as a proof of the capabilities of English language for Heroic verse; since more than demonstrated by Milton.

Nowe will I speake somewhat, of that princelie part of Poetrie, wherein are displaid the noble actes and valiant exploits of puissaunt Captaines, expert fouldiers, wise men, with the famous reportes of auncient times, such as are the Heroycall workes of *Homer* in Greeke, and the heauenly verse of *Virgils Aeneidos* in Latine: which workes, comprehending as it were the fumme and grounde of all Poetrie, are verilie and incomparably the best of all other. To these, though wee haue no English worke aunfverable, in respect of the glorious ornaments of gallant handling: yet our auncient Chroniclers and reporters of our Countrey affayres, come most neere them: and no doubt, if such regarde of our English speeche, and curious handling of our verse, had

† W. C. Hazlitt. *Handbook*. Ed. 1867.

beene long since thought vpon, and from time to time beene polished and bettered by men of learning, iudgement, and authority, it would ere this, haue matched them in all respects. A manifest example thereof, may bee the great good grace and sweet vayne, which Eloquence hath attained in our speeche, because it hath had the helpe of such rare and singuler wits, as from time to time myght still adde some amendment to the same. Among whom I thinke there is none that will gainfay, but Master *John Lilly* hath deserued moste high commendations, as he hath stept one steppe further therein than any either before or since he first began the wyttie discourse of his *Euphues*. Whose workes, surely in respecte of his singuler eloquence and braue composition of apt words and sentences, let the learned examine and make tryall thereof thorough all the parts of Rethoricke, in fitte phrascs, in pithy sentences, in gallant tropes, in flowing speeche, in plaine fence, and surely in my iudgement, I thinke he wyll yeelde him that verdict, which *Quintillian* giueth of bothe the best Orators *Demosthenes* and *Tully*, that from the one, nothing may be taken away, to the other, nothing may be added. But a more neerer example to prooue my former assertion true, (I meane ye meetnesse of our speeche to receiue the best forme of Poetry). . . . *E, i. b. Ed. 1586.*

In 1588, JOHN ELIOT—who published *Ortho-epia-Gallica, Eliots Fruits for the French* in 1593—prefixed the following to Greene's *Perimedes. The Blacke Smith.*

Au R. Greene Gentilhomme.

Sonnet.

EVphues qui a bien connu fils-ainné d'Eloquence,
 Son propre frere puisné te pourroit reconnoistre
 Par tes beaux escrits, GREENE, tu fais apparoirstre
 Que de la docte Sœur tu as pris ta naissance.
 Marot et de-Mornay pour le langage Francois :
 Pour l'Espaignol Gueuare, Boccace pour le Toscan :
 Et le gentil Sleidan refait l'Allemand :
 GREENE et Lylli tous deux raffineurs de l'Anglois.
 GREENE a son Mareschal montrant son arte diuine,
 Moulé d'vne belle Idée : sa plume efforée
 Vole viste et haute en parolle empennée ;
 Son stile d'vn beau discours portant la vraie mine.
 Courage, donc ie-dis, mon amy GREENE, courage,
 Mesprise des chiens, corbeaux et chathuans la rage :
 Et (glorieux) endure leur malignante furie.
 Zoyle arriere, arriere Momus chien enragé,
 Furieux mastin hurlant au croissant argenté,
 A GREENE iamais nuyre sauroit ta calomnie. I. Eliote.

On 9 Dec. 1588, was licensed to John Wolfe, one of Robert Greene's many works, entitled *Alcida Greenes*

Metamorphosis, but of this edition no copy is known. A second edition was published in 1617, of which there is a copy in the Bodleian. Among the prefatory poems, is the following:—

In laudem Roberti Greni, Cantab. in Artibus Magistri.

○ Lim præclaros scripsit *Chaucerus* ad Anglos,
 Aurea metra suis patrio sermone refundens:
 Post hunc *Gowerus*, post hunc sua carmina *Lydgate*,
 Postque alios alij sua metra dedere Britannis.
 Multis post annis, coniungens carmina prosis,
 Floruit *Ascamus*, *Chekus*, *Gascoynus*, et alter
Tullius Anglorum nunc viuens *Lillius*, illum
 Consequitur *Grenus*, præclarus vterque Poëta.

ROBERT GREENE and THOMAS LODGE took up the subject of *Euphues*, where Lyly left off.

In 1589, (? first edition, 1587) Greene published *Mena-phon. Camillas alarum to slumbering Euphues, in his melancholie Cell at Silexedria*; prefixed to which are six stanzas by HENRY UPCHEAR, gentleman. *In laudem Authoris. Distichon amoris*: of which the third runs thus:—

Of all the flowers a *Lillie* once I lou'd,
 Whose labouring beautie brancht it selfe abroad;
 But now old age his glorie hath remoud,
 And Greener obiectes are my eyes abroad.

In 1587, Greene also published *Euphues his censure to Philautus, &c.*

In 1590, Lodge published his *Rosalynde. Euphues Golden Legacie found after his death in his Cell at Silexedra*. This work is the foundation of Shakespeare's *As you Like it*.

In passing by Gabriel Harvey's counter-abuse of Lyly, in *Pierces Supererogation or A New Prayse of The Old Affe* [i. e., T. Nash] 1593, to Lyly's *Pappe with an Hatchet* of 1589: we jot the following sample of the amenities of literature then current.

Nash, the Ape of Greene, Greene the Ape of Euphues, Euphues, the Ape of Enuie. p. 141.

In 1596, [Epistle dated Nov. 5], Lodge, in a work entitled *Wits Miserie, and the VVorlds Madnesse: Discovering the Devils Incarnate of this Age*: thus writes:—

Diuine wits, for many things as sufficient as all antiquity (I speake it not on slight furrmise, but considerate iudgement). . . .

Lilly, the famous for facility in discourse: *Spencer*, best read in ancient Poetry: *Daniel*, choise in word, and inuention: *Draiton*, diligent and formall: *Th. Nash*, true English Aretine. p. 57.

In 1598, FRANCIS MERES, M.A. of both Univerfities, in his *Palladis Tamia. Wits Treasury*. Being the Second Part of *Wits Commonwealth*, thus fpeaks of Lyly, twenty years after the composition of *Euphues*.

The best for Comedy amongst vs bee, *Edward Earle* of Oxforde, Doctour *Gager* of Oxforde, Maifter *Rowley* once a rare Scholler of learned Pembroke Hall in Cambridge, Maifter *Edwardes* one of her Maiesties Chappell, eloquent and wittie *John Lilly*, *Lodge*, *Gascoyne*, *Greene*, *Shakespeare*, *Thomas Nash*, *Thomas Heywood*, *Anthony Mundaye* our best plotter, *Chapman*, *Porter*, *Wilson*, *Hathway*, and *Henry Chettle*. fol. 284.

In 1599, was first acted BEN JONSON'S comedy *Every Man out of His Humour*, in which he is supposed to have ridiculed Euphuism, in the character of Fastidious Brisk, who is thus described in the preface to the piece.

A neat spruce, affecting courtier, one that wears clothes wells and in fashion: practised by his glasse how to salute; speak good remnants, notwithstanding the base viol and tobacco: swears tersely, and with variety; cares not what lady's favour he belies, or great man's familiarity: a good property to perfume the boot of a coach. He will borrow another man's horse to praise, and backs him as his own. Or, for a need, on foot can post himself into credit with his merchant, only with the gingle of his spur, and the jerk of his wand.

In Act V., Scene X., Jonson makes Fallace (Deliro's wife, and idol) thus speak to this courtier:—

O Master Brisk (as 'tis in *Euphues*) 'Hard is the choice, when one is compell'd either by silence to die with grief or by speaking to living with shame.*

On '30 November 1606 John Lyllie gent was buried' at St. Bartholomew the Less, London.

In 1623, was published the first folio edition of Shakespeare's plays. In BEN JONSON'S well-known prefatory verses, Lyly occupies rather a prominent position.

My *Shakespeare*, rise; I will not lodge thee by
Chaucer, or *Spenser*, or bid *Beaumont* lye
 A little further, to make thee a roome:
 Thou art a Monument, without a tombe,
 And art alivie still, while thy Booke doth liue,
 And we haue wits to read, and praise to giue.

That I not mixe thee so, my braine excufes ;
 I mean with great, but difportion'd *Mufes* :
 For, if I thought my iudgement were of yeeres,
 I fhould commit thee furely with thy peeres,
 And tell, how farre thou didft our *Lily* out-shine,
 Or sporting *Kid*, or *Marlowes* mighty line.

In 1627, MICHAEL DRAYTON published a folio volume of poems, the firft of which is entitled *The Battaile of Agincourt*. At the end of this volume, among *Elegies upon fundry occafions*, is a poem 'To my moft dearly loued friend Henery Reynold of *Poets and Poesie*.' This piece of rather fevere criticifm has the following :—

Gascoine and *Churchyard* after them againe
 In the beginning of *Eliza's* raine,
 Accounted were great Meterers many a day,
 But not infpired with braue fier, had they
 Liu'd but a little longer, they had feene,
 Their workes before them to haue buried beene.

Graue morrall *Spencer* after thefe came on
 Then whom I am perfwaded there was none
 Since the blind *Bard* his *Iliads* vp did make,
 Mitter a tafke like that to vndertake,
 To fet downe boldly, brauely to inuent,
 In all high knowledge, furely excellent.

The noble *Sidney*, with this laft arofe,
 That *Heroe* for numbers, and for Profe.
 That throughly pac'd our language as to fhew,
 The plenteous *English* hand in hand might goe
 With *Greeke* and *Latine*, and did firft reduce
 Our tongue from *Lillies* writing then in vfe ;
 Talking of Stones, Stars, Plants, of fifhes, Flyes,
 Playing with words, and idle Similies,
 As th' *English*, Apes and very Zanies be
 Of euery thing, that they doe heare and fee,
 So imitating his ridiculous tricks,

They fpake and writ, all like meere lunatiques. *p.* 205.

In 1632,—in ftrong contraft to Drayton—EDWARD BLOUNT, the bookfeller, reprinted fix of Lyly's plays, under the title of *Six Court Comedies*, to which he prefixed the following 'Epiftle Dedicatorie' :—

To the right honovrable Richard Lymley, Vifcount Lymley of Waterford. *My noble Lord* : It can be no difhonor, to liften to this Poets Mufike, whose Tunes alighted in the Eares of a great and euer-famous Queene : his Inuention, was fo curioufly ftrung, that *Elizaes* Court held his notes in Admiration. Light

Ayres are now in fashion; And these being not sad, fit the season, though perchance not fute so well with your more serious Contemplations. The spring is at hand, and therefore I present you a Lilly, growing in a Groue of Lawrels. For this Poet, sat at the *Sunnes* Table: *Apollo* gaue him a wreath of his owne *Bayes*; without snatching. The *Lyre* he played on, had no borrowed strings. I am (my LORD) no executor, yet I presume to distribute the Goods of the Dead: Their value beeing no way answerable to those Debts of dutie and affection, in which I stand obliged to your Lordship. The greatest treasure our Poet left behind him, are these six ingots of refined inuention: richer than Gold. Were they Diamonds they are now yours. Accept them (Noble Lord) in part, and Mee
Your Lordships euer Obliged and Deuoted Ed. Blount.

He adds the following address 'To the Reader':—

Reader, I haue (for the loue I beare to Posteritie) dig'd vp the Graue of a Rare and Excellent Poet, whom *Queene Elizabeth* then heard, Graced, and Rewarded. These Papers of his, lay like dead Lawrels in a Churchyard; But I haue gathered the scattered branches vp, and by a Charme (gotten from *Apollo*) made them greene againe, and set them vp as Epitaphes to his Memory. A sinne it were to suffer these Rare Monuments of wit, to lye couered in Dust, and a shame, such conceited Comedies, should be Acted by none but wormes. *Obliuion* shall not so trample on a sonne of the *Muses*; And such a sonne, as they called their Darling. Our Nation are in his debt, for a new English which hee taught them. *Euphues* and his England began first, that language: All our Ladies were then his Schollers; And that Beautie in Court, which could not Parley, *Euphuesisme*, was as little regarded; as she which now there, speaks not French.

These his playes Crown'd him with applause, and the Spectators with pleasure. Thou canst not repent the Reading of them ouer: when Old *John Lilly*, is merry with thee in thy Chamber, Thou shalt say, Few (or None) of our Poets now are such witty Companions: And thanke mee, that brings him to thy Acquaintance.
Thine. ED. BLOUNT.

It may be doubted whether these effusions have not hitherto, done more harm than good to the memory of Lyly. For Blount is Lyly gone mad; and subsequent critics have sometimes quoted him, instead of reading *Euphues*.

Though another edition of *Euphues* appeared in 1636; with the exception of bare catalogues of his plays, almost a century of oblivion now rests upon Lyly and his works. We pass at a jump into the last century.

WILLIAM OLDYS, in his MS. notes to a copy in the

British Museum, of Gerald Langbaine's *Account of the English Dramatick Poets*, Oxford, 1691, has the following criticism of Lyly:—

Lillye was a man of great reading, good memory, ready faculty of application and uncommon eloquence; but he ran into a vast excess of allusion: in sentence and conformity of style he seldom speaks directly to the purpose; but is continually carried away by one odd allusion or simile or other (out of natural history,—that yet is fabulous and not true in nature) and that still overborne by more, thick upon the back of one another, and thro' an eternal affectation of sententiousness keeps to such a formal measure of his periods as soon grows tiresome, and so by confining himself to shape, his sense so frequently into one artificial cadence, however ingenious or harmonious, abridges that variety which the style should be admired for. *p.* 328.

In 1756, PETER WHALLEY—late Fellow of St. John's College, Oxford—brought out an edition of Ben Jonson's *Works*. Upon Fallace's speech above quoted, he notes.

Euphues is the title of a romance, wrote by one Lilly, that was in the highest vogue at this time. The court ladies had all the phrases by heart. The language is extremely affected; and like the specimen here quoted, consists chiefly of antithesis in the thought and expression. *i.* 286.

In the *Literary Magazine* for May 1758, in a concluding paper on *The History of our own language*, is the following notice of our author:—

We must not leave the times preceding the restoration of Charles the Second, without mentioning one Lilly, who was author of some pieces which he called plays, one of which is printed in Mr. *Dodley's* collection. His style is a kind of prodigy for neatness, clearness and precision. But those were no recommendations to the times in which he liv'd. The learned of those days thought they indicated levity and slightness. He is, it is true, full of antitheses, and he carries the neatness of his language sometimes to a ridiculous affectation; yet a judicious head may receive great improvement by reading his works, which are now scarcely ever mentioned. *p.* 197.

In 1777, JOHN BERKENHOUT, M.D., in his *Biographia Literaria*, is simply ignorant and violent, when thus speaking of *Euphues*.

This romance, which Blount, the editor of the six plays, says introduced a new language, especially among the ladies, is in fact a most contemptible piece of affectation and nonsense: nevertheless it seems very certain, that it was in high estimation by the women of fashion of those times, who, we are told by Whalley the editor of Ben Jonson's works, had all the phrases

by heart. As to Lilly's dramatic pieces, I have not seen any of them; but from the style of this romance, I have no doubt but they are wretched performances. *i. p. 377, note (a).*

In 1816, WILLIAM GIFFORD, the first Editor of the *Quarterly Review*, published an edition of Ben Jonson's works, in which he thus amplifies Whalley's note on Fallace's quotation:—

This was written by John Lilly, the author of several plays, which were once in high favour. Its title was "Euphues; the Anatomie of Wit, verie pleasant for all gentlemen to read, and most necessarie to remember, &c" 1580. Two years afterwards came out, "Euphues and his England, containing his Voyage and Adventures, &c." These notable productions were full of pedantic and affected phraseology, (as Whalley truly says,) and of high-strained antitheses of thought and expression. Unfortunately they were all well received at court, where they did incalculable mischief, by vitiating the taste, corrupting the language, and introducing a spurious and unnatural mode of conversation and action, which all the ridicule in this and the following drama [Ben Jonson's *Cynthia's Revels*, acted in 1600] could not put out of countenance. *ii. 205.*

In 1817, NATHAN DRAKE, M.D., in his *Shakespeare and his Times*, takes Berkenhout to task for his violence.

In 1581, John Lilly, a dramatic poet, published a Romance in two parts, of which the first is entitled, *Euphues, The Anatomy of Wit*; and the second, *Euphues and his England*. This production is a tissue of antithesis and alliteration, and therefore justly entitled to the appellation of *affected*; but we cannot with Berkenhout consider it as a most *contemptible piece of nonsense*. The moral is uniformly good; the vices and follies of the day are attacked with much force and keenness; there is in it much display of the manners of the times, and though, as a composition, it is very meretricious, and sometimes absurd in point of ornament, yet the construction of its sentences is frequently turned with peculiar neatness and spirit, though with much monotony of cadence. *i. 441.*

In 1820, Sir WALTER SCOTT published *The Monastery*. Writing years afterwards—on 1 Jan. 1831—his Introduction to a new edition of *The Abbot*: he candidly announced that he considered *The Monastery* 'as something very like a failure,' referring to that romance as a whole.

In *The Monastery*, Sir W. Scott has endeavoured to depict what he thought a Euphuist was, in the character of Sir Piercie Shafton: in which he has but

misrepresented, if indeed he ever understood, either spoken Euphuism, as in Elizabeth's court, or written Euphuism such as Lyly might possibly have written.

After the following note, in his own person

Notwithstanding all exaggeration, Lyly was really a man of wit and imagination, though both were deformed by the most unnatural affectation that ever disgraced a printed page. *ii. 44. Ed. 1820.* he introduces Sir Piercie Shafton, talking this balderdash, which he intends for Euphuism.

Ah that I had with me my Anatomy of Wit—that all-to-be-unparalleled volume—that quintessence of human wit—that treasury of quaint invention—that exquisitely-pleasant-to-read, and inevitably-necessary-to-be-remembered manual of all that is worthy to be known—which indoctrines the rude in civility, the dull in intellectuality, the heavy in jocosity, the blunt in gentility, the vulgar in nobility, and all of them in that unutterable perfection of human utterance, that eloquence which no other eloquence is sufficient to praise, that art which, while we call it by its own name of Euphuism, we bestow on it its richest panegyric. *ii. 49.*

In 1831, in an Introduction to *The Monastery*; Sir W. Scott endeavours at length to palliate his failure, as best he can; which is chiefly by drawing attention to the Euphuism of France, a century later.

The extravagance of Euphuism, or a symbolical jargon of the same class, predominates in the romances of Calprenade and Scuderi, which were read for the amusement of the fair sex of France during the long reign of Louis XIV., and were supposed to contain the only legitimate language of love and gallantry. In this reign they encountered the satire of Molière and Boileau. A similar disorder, spreading into private society, formed the ground of the affected dialogue of the *Precieuses*, as they were styled, who formed the coterie of the Hôtel de Rambouillet, and afforded Molière matter for his admirable comedy, *Les Precieuses Ridicules*. In England, the humour does not seem to have long survived the accession of James I.

The author had the vanity to think that a character, whose peculiarities should turn on extravagances which were once universally fashionable, might be read in a fictitious story with a good chance of affording amusement to the existing generation, who, fond as they are of looking back on the actions and manners of their ancestors, might be also supposed to be sensible of their absurdities. He must fairly acknowledge that he was disappointed, and that the Euphuist, far from being accounted a well-drawn and humorous character of the period, was condemned as unnatural and absurd. *i. xxi. Ed. 1831.*

The character of Sir Piercie Shafton, however, by

so accepted a writer, despite its failure, recalled public attention to *Euphues*.

In 1831, Mr. JOHN PAYNE COLLIER, in his *History of Dramatic Poetry*, thus expresses his then estimate of our author:—

John Lyly was an ingenious scholar, with some fancy; but if poetry be the heightened expression of natural sentiments and impressions, he has little title to the rank of a poet. His thoughts and his language are usually equally artificial, the results of labour and study, and in scarcely a single instance does he seem to have yielded to the impulses of genuine feeling. . . . Lyly became so fashionable, that better pens, as in the case of Robert Greene and Thomas Lodge, followed his example, and became his imitators. The chief characteristic of his style, besides its smoothness, is the employment of a species of fabulous or unnatural natural philosophy, in which the existence of certain animals, vegetables, and minerals with peculiar properties is presumed, in order to afford similes and illustrations. *iii.* 173.

In 1839, Mr. HENRY HALLAM first published the second volume of his *Introduction to the Literature of Europe*, in which he gives the following meagre account of English polite literature in the Elizabethan age. Mr. Hallam seems to have accepted *Euphues* as the first attempt in England at elegant writing. His description of *Euphues* is in the old groove, and will not stand the test of a perusal of the present work.

In the scanty and obscure productions of the English press under Edward and Mary, or in the early years of Elizabeth, we should search, I conceive, in vain for any elegance or eloquence in writing. Yet there is an increasing expertness and fluency, and the language insensibly rejecting obsolete forms, the manner of our writers is less uncouth, and their sense more pointed and perspicuous than before. Wilson's *Art of Rhetorique* is at least a proof that some knew the merits of a good style, if they did not yet bring their rules to bear on their own language. In Wilson's own manner there is nothing remarkable. The first book which can be worth naming at all, is Ascham's *Schoolmaster*, published in 1570, and probably written some years before. Ascham is plain and strong in his style, but without grace or warmth; his sentences have no harmony of structure. He stands, however, as far as I have seen, above all other writers in the first half of the queen's reign. The best of these, like Reginald Scot, express their meaning well, but with no attempt at a rhythmical structure or figurative language; they are not bad writers, because their solid sense is aptly conveyed

to the mind ; but they are not good, because they have little selection of words, and give no pleasure by means of style. Puttenham is perhaps the first who wrote a well measured prose ; in his *Art of English Poesie*, published in 1586, he is elaborate, studious of elevated and chosen expression, and rather diffuse, in the manner of the Italians of the sixteenth century, who affected that fulness of style, and whom he probably meant to imitate. But in these later years of the queen, when almost every one was eager to be distinguished for sharp wit or ready learning, the want of good models of writing in our own language gave rise to some perversion of the public taste. Thoughts and words began to be valued, not as they were just and natural, but as they were removed from common apprehension, and most exclusively the original property of those who employed them. This in poetry showed itself in affected conceits, and in prose led to the pedantry of recondite mythological allusion, and of a Latinised phraseology.

The most remarkable specimen of this class is the *Euphuus* of Lilly, a book of little value, but which deserves notice on account of the influence it is recorded to have had upon the court of Elizabeth ; an influence also over the public taste, which is manifested in the literature of the age. It is divided into two parts, having separate titles ; the first "*Euphuus, the Anatomy of Wit ;*" the second, "*Euphuus and his England.*" This is a very dull story of a young Athenian, whom the author places at Naples in the first part and brings to England in the second ; it is full of dry commonplaces. The style which obtained celebrity is antithetical, and sententious to affectation ; the perpetual effort with no adequate success rendering the book equally disagreeable and ridiculous, though it might not be difficult to find passages rather more happy and ingenious than the rest. The following specimen is taken at random, and though sufficiently characteristic, is perhaps rather unfavourable to Lilly, as a little more affected and empty than usual. [Passages on pp. 377-8 from 'The sharpest north-east wind' to 'wax green,' quoted ; also on p. 447, 'The Lords and gentlemen' to 'revenge them.'] Lilly pays great compliments to the ladies for beauty and modesty, and overloads Elizabeth with panegyric [Passage at p. 457, 'Touching the beauty' to 'in the water.]

It generally happens that a style devoid of simplicity, when first adopted, becomes the object of admiration for its imagined ingenuity and difficulty ; and that of *Euphuus* was well adapted to a pedantic generation who valued nothing higher than far-fetched allusions and sententious precepts. All the ladies of the time, we are told, were Lilly's scholars ; "she who spoke not *Euphuism* being as little regarded at court as if she could not speak French." "His invention," says one of his editors, who seems well worthy of him, "was so curiously strung that

Elizabeth's court held his notes in admiration." Shakspeare has ridiculed his style in *Love's Labour Lost*, and Jonson in *Every Man out of his Humour*; but, as will be seen on comparing the extracts I have given above, with the language of *Holofernes* and *Fastidious Brisk*, a little in the tone of caricature, which Sir Walter Scott has heightened in one of his novels, till it bears no great resemblance to the real *Euphuës*. I am not sure that Shakspeare has never caught the *Euphuistic* style, when he did not intend to make it ridiculous, especially in some speeches of *Hamlet*.

The tide of opinion now turns from the ebb to the flow.

In 1855, the Rev. CHARLES KINGSLEY published *Westward Ho!*, probably the best historical romance of the present generation. He thus opens his account 'how the noble brotherhood of the *Rose* was founded':—

If this chapter shall seem to any Quixotic and fantastical, let them recollect that the generation who spoke and acted thus in matters of love and honour were, nevertheless, practised and valiant soldiers, and prudent and crafty politicians; that he who wrote the *Arcadia* was at the same time, in spite of his youth, one of the subtlest diplomatists of Europe; that the poet of the *Faery Queene* was also the author of *The State of Ireland*; and if they shall quote against me with a sneer *Lilly's Euphuës* itself, I shall only answer by asking—Have they ever read it? For if they have done so, I pity them if they have not found it, in spite of occasional tediousness and pedantry, as brave, righteous, and pious a book as man need look into; and wish for no better proof of the nobleness and virtue of the Elizabethan age, than the fact that "*Euphuës*" and the "*Arcadia*," were the two popular romances of the day. It may have suited the purposes of Sir Walter Scott, in his cleverly drawn *Sir Piercie Shafton*, to ridicule the *Euphuists*, and that *affectatum comitatem* of the travelled English of which *Lanquet* complains: but over and above the anachronism of the whole character (for, to give but one instance, the *Euphuist* knight talks of *Sidney's* quarrel with *Lord Oxford* at least ten years before it happened), we do deny that *Lilly's* book could, if read by any man of common sense, produce such a coxcomb, whose spiritual ancestors would rather have been *Gabriel Harvey* and *Lord Oxford*,—if indeed the former has not maligned the latter, and ill-tempered *Tom Nash* maligned the maligner in his turn.

But, indeed, there is a double anachronism in *Sir Piercie*; for he does not even belong to the days of *Sidney*, but to those worse times which began in the latter years of Elizabeth, and after breaking her mighty heart, had full licence to bear their crop of fools' heads in the profligate plays of James. Of them, perhaps, hereafter. And in the meanwhile, let those who have not read

“Euphues” believe that, if they could train a son after the pattern of his Ephœbus, to the great saving of their own money and his virtue, all fathers, even in these money-making days, would rise up and call them blessed. Let us rather open our eyes, and see in these old Elizabeth gallants our own ancestors, showing forth with the luxuriant wildness of youth, all the virtues which still go to the making of a true Englishman. Let us not only see in their commercial and military daring, in their political astuteness, in their deep reverence for law, and in their solemn sense of the great calling of the English nation, the antetypes, or rather the examples of our own; but let us confess that their chivalry is only another garb of that beautiful tenderness and mercy which is now, as it was then, the twin sister of English valour; and even in their often extravagant fondness for Continental manners and literature, let us recognise that old Anglo-Norman teachableness and wide-heartedness, which has enabled us to profit by the wisdom and the civilization of all ages, and of all lands, without prejudice to our own distinctive national character. *pp.* 275-277.

In the autumn and winter of 1860-61, Mr. GEORGE PERKINS MARSH—at present the United States Minister to Italy—delivered a series of lectures at the Lowell Institute, in Boston, U.S.; which he published in London, in 1862, under the title of *The Origin and History of the English Language, and of the Early Literature it embodies*. He gives this account of Lyly:—

Stanihurst flourished in that brief period of philological and literary affectation which for a time threatened the language, the poetry, and even the prose of England with a degradation as complete as that of the speech and the literature of the last age of imperial Rome. This quality of style appears in its most offensive form in the nauseous rhymes of Skelton, in the most elegant in Lillie, in its most quaint and ludicrous in Stanihurst. Spenser and Shakespeare were the *Dei ex machina* who checked the ravages of this epidemic; but it still showed virulent symptoms in Sylvester, and the style of glorious Fuller and of gorgeous Browne is tinted with a glow which is all the more attractive because it is recognised as the flush of convalescence from what had been a dangerous malady. . . . *p.* 539.

I have spoken of the literary and philological affectation of Stanihurst's time, as having assumed its most elegant form in the works of Lillie, the Euphuist. Though the quality of style called Euphuism has more or less prevailed in all later periods of English literature, the name which designates it had become almost obsolete and forgotten, until Scott revived it in his character of Sir Piercie Shafton. The word is taken from Euphues, † the name of the hero of a tale by John Lillie, the

† The Greek *εὐφύης* means well-grown, symmetrical; also clever, witty, and this is the sense in which Lillie applies it to his hero.

first part of which is entitled *Euphues, the anatomie of Wit*; the second, *Euphues and his England*. It consists of the history and correspondence of a young Athenian, who, after spending some time in Italy, visits England, in the year 1579; and as this was the period when the author flourished, it was, of course, a story of the time of its appearance. The plot is a mere thread for an endless multitude of what were esteemed fine sayings to be strung upon, or, as Lillie himself expresses it, 'fine phrases, smooth quips, merry taunts, jesting without meane and mirth without measure.' The formal characteristics of Euphuism are alliteration and verbal antithesis. Its rhetorical and intellectual traits will be better understood by an example, than by a critical analysis. An extract from the dedication of the second edition to the author's 'Very good friends the gentlemen Scholers of Oxford' may serve as a specimen. It is as follows. [see pp. 207-8.]

The success of *Euphues* was very great. The work was long a *vade-mecum* with the fashionable world, and considered a model of elegance in writing and the highest of authorities in all matters of courtly and polished speech. It contains, with all its affectations, a great multitude of acute observations, and just and even profound thoughts; and it was these striking qualities, not less than the tinsel of its style, which commended it to the practical good sense of contemporary England. pp. 544-6.

In April 1861, appeared the article in the *Quarterly Review* on *Euphuism*. In writing which, Professor HENRY MORLEY seems to have been under the impression that *Euphues* was dead and buried for ever. Yet more than any other, he has contributed to its resurrection: not only by the loan of his texts, but by being my foster-father in English literature. In his *English Writers*, Professor Morley is giving the best history of our national language and literature; in which, and in his power to fructify others' minds, with his willingness to promote, in every way, others' labours in the same field; he is doing the worthy work of a worthy Englishman.

In his article he thus writes of *Euphues*:—

The work passed through ten editions in fifty-six years, and then was not again reprinted. Of these editions, the first four were issued during twenty-three years of Elizabeth's reign, the next four appeared in the reign of James, and the last two in the reign of Charles I.; the latest edition being that of the year 1636, eleven years after that king's accession. Its readers were the men who were discussing Hampden's stand against ship-money. During all this time, and for some years beyond it, worship of conceits was in this country a literary paganism, that

gave strength to the strong as well as weakness to the weak, lasting from Surrey's days until the time when Dryden was in mid career. It was of this *culte* that the Euphuist undoubtedly aspired to be the high priest, but it was not of his establishing. Still less, of course, are we entitled to accept the common doctrine that it had its origin in Donne's fashionable poetry, and in the pedantry of James I.

Such is a brief history of the opinion upon Lyly and his works. Let the reader now dismiss it all from his judgement; and turn to *Euphues* itself. What is it?

It is a very clever book, upon Friendship, Love, Education, and Religion. A story and discourses of love of Lyly's peculiar workmanship, are followed by a treatise on Education, that Ascham might have written: which is succeeded by a summary exposition of the Christian faith, that reminds one of Latimer. Then follow letters of counsel, how with Christian philosophy, to bear bereavement, exile and the like. So the first part comes to an end. The second is unlike to it. 'Twinnes they are not, but yet Brothers.'†

At a time when Englishmen were seeking adventure upon every sea, Lyly tells us the story of Cassander and Callimachus, of which it is his 'whole drift, either neuer to trauaile, or so to trauaile, as though ye purffe be weakened, ye minde may be strengthened.'§ Then comes the conversation with Fidus, and his account of Iffida—the most charming character in the whole book. Then follows Philautus' suit to Camilla, who is apparently intended as a type of the ladies of Elizabeth's court, and the story virtually closes with Lady Flavia's supper party and its attendant discourses on love. Finally, by way of appendix, is inserted *Euphues' Glasse for Europe*, wherein in more earnest than jest, Lyly holds up to honour his country, its court, and his Queen.

The book throughout, a book for ladies. '*Euphues* had rather lye shut in a Ladyes casket, then open in a Schollers studie.'‡ 'This I haue diligently obserued that there shall be nothing found, that may offend the chaste minde with vnseemely tearmes, or vncleanly talke.'||

Space forbids a further pursuit here of the subject.

All editions down to 1636 are in 4to. * Editions not

EUPHUES. THE ANATOMY OF WIT.

1. 1579. *Editio princeps*. Has no title page. Text, as in present work, without []. Colophon, as on page 198. *Professor H. Morley*.
2. 1579. ¶ EUPHVES THE ANATOMY OF WIT. Very pleasant for all Gentle-|men to reade, and most neces-|sary to remember. | wherein are contained the delights | that Wit followeth in his youth, by the | pleasantnesse of loue, and the hap-|pinesse he reapeth in | age, by | the perfectnesse of | Wisedome |
¶ By Iohn Lyly Master | of Art. | Corrected and augmented |
¶ Imprinted at London for | Gabriell Cawood, dwell- | ling in Paules Church-|yard. Colophon, the same as in first edition, see p. 198. *Bodleian*.
3. *1580. see p. 30.
4. 1581. Title reprinted at p. 201. Important variations of text, within []. Colophon at p. 198. *B. Museum*.
5. 1585. EUPHVES. THE ANATOMY OF WIT. &c. By Iohn Lyly, Maister of Art. Corrected and augmented. AT LONDON Printed for Gabriel Cawood, dwelling in Paules Church-yard. Colophon. AT LONDON printed by Thomas East for Gabriel Cawood, dwelling in Paules Churchyard. 1585. *H. Pyne, Esq.*
- 6 [1597.] EUPHVES THE ANATOMY OF VVIT &c. By Iohn Lylye, Maister of Art. *Corrected and augmented. AT LONDON.* Printed by I. Roberts for Gabriell Cawood, dwelling in Paules Churchyard. No colophon. *B. Museum*.
7. 1607. EUPHVES. THE ANATOMIE OF VVIT. &c. By Iohn Lylye, Maister of Art. *Corrected and augmented. AT LONDON.* Printed for William Leake, dwelling in Paules Churchyard, at the Signe of the Holy Ghost 1607. No colophon. *B. Museum*.
8. 1613. EUPHVES. THE ANATOMY OF WIT &c. By Iohn LILIE, Master of Art. *Corrected and augmented. AT LONDON,* Printed for William Leake, dwelling in Paules Churchyard, at the Signe of the Holy-ghost 1613. No colophon. *B. Museum, Bodleian*.
- 9 1617. EUPHVES. THE ANATOMY OF WIT. &c. By Iohn LILIE, Master of Art. *Corrected and augmented.* Printed at London by G. Eld, for W. B. and are to be sold by Arthur Johnson. 1617. No colophon. *B. Museum, Bodleian*.
10. [1623.] EUPHVES. THE ANATOMY OF WIT. &c. By Iohn LYLIE, Master of Art. Corrected and augmented. Printed at London by Iohn BEALE for Iohn PARKER. No colophon. *B. Museum, Bodleian*.
- *1626.
11. *1630. } see p. 30.
12. 1636. EUPHVES THE ANATOMIE OF WIT. By Iohn LYLLIE, Master of Art. *Corrected and Augmented.* LONDON, Printed by Iohn Haviland 1636. No colophon. *B. Museum, Bodleian*.
1718. 8vo. The false friend and inconstant Mistress; An instructive Novel to which is added, Loves diversion, &c. London. 1718. *B. Museum*.
13. 1868. Oct 1. *English Reprints*: see title at p. 1.

∴ The list is but tentative. Corrections will be thankfully

GRAPHY.

seen. The black figures (1.) denote corresponding editions.

EUPHUES AND HIS ENGLAND.

1. 1580. *Editio princeps*. Title as at p. 211. [Wants last leaf.] Text, as in present work without []. *Professor H. Morley*.
2. 1580. Title as No. 1. Colophon as at p. 478. *Bodleian*.
3. *1581. *See p. 30.*
4. 1582. EUPHUES AND HIS ENGLAND. ¶ By Iohn Lyly, Maister of Arte. Commend it or amend it. ¶ *Imprinted at London for Gabriel Cawood, dwelling in Paules Church-yard. 1582. [Imperfect copy, see p. 209.] Important variations of text, within []. H. Pyne, Esq.*
5. 1586. EUPHUES AND HIS ENGLAND. By Iohn Lyly, Maister of Arte. Commend it, or amend it. Printed at London for Gabriel Cawood, dwelling in Paules Churchyard. 1586. No colophon. *H. Pyne, Esq.*
6. 1597. EUPHUES AND HIS ENGLAND. &c. By Iohn Lyly, Maister of Art. *Commend it or amend it.* At London, Printed by I. R. for Gabriell Cavwood, and are to be sold at his shop in Paules Churchyarde. 1597. No colophon. *B. Museum.*
7. 1606. EUPHUES AND HIS ENGLAND. &c. ¶ By Iohn Lily, Master of Art. *Commend it or amend it.* AT LONDON, Printed for *William Leake* dwelling in Pauls church-yard, at the signe of the Holy-ghost. 1606. No colophon. *B. Museum.*
8. 1613. EUPHUES AND HIS ENGLAND &c. ¶ By Iohn Lily, Master of Art. *Commend it or amend it.* AT LONDON Printed for *William Leake*, dwelling in Paules Church-yard, at the Signe of the Holy-Ghost. 1613. No colophon. *Bodleian.*
9. 1617. EUPHUES AND HIS ENGLAND. &c. By IOHN LILIE, Master of Art. *Commend it, or amend it.* Printed at London by *G. Eld*, for *W. B.* and are to be sold by *Arthur Iohnson*. 1617. No colophon. *Bodleian.*
10. 1623. EUPHUES AND HIS ENGLAND. &c. By IOHN LYLIE Master of Art. *Commend it, amend it.* Printed at London by IOHN BEALE, for IOHN PARKER. 1623. No colophon. *B. Museum, Bodleian.*
11. 1631. EUPHUES AND HIS ENGLAND. &c. By IOHN LILIE, Master of Arts. *Commend it, or amend it.* Printed at London by *I. H.* and are to be sold by *James Boler* 1631. No colophon. *B. Museum.*
12. 1636. EUPHUES AND HIS ENGLAND. &c. By IOHN LILIE, Master of Arts. *Commend it, or amend it.* Printed at LONDON by *Iohn Haviland*. 1636. No colophon. *B. Museum, Bodleian.*
13. 1868. Oct. 1. *English Reprints*: see title at page 1.

received up to 1 Nov. 1868.

NOTE ON THE EARLIEST EDITIONS OF EUPHUES. 1579 and 1580.

An inspection of the Bodleian copies, in September, 1868, convinced me that there were two issues of each part in the first years of their publication; which was known to Malone, so far as the first part was concerned: the following rough memorandum in his handwriting being on a loose piece of paper, now inserted in *Euphues*, Number 713 of his collection:—

“Lilly’s *Euphues*, or Anatomy of Wit, &c.
 1579, two editions.
 1580, both parts. 3rd Ed. of *Euphues*, and 1st of *Euphues and his England*.
 1581—1588.
 1595. 1623.
 1605, both parts. 1626.
 1600. (1630-31.)
 1617. 1636, both parts.
 Ten editions, at least, besides that of the first part in ’79, probably more.”

The evidences that the Bodleian copies are *second* editions of their respective years, are briefly these:—

EUPHUES. THE ANATOMY OF WIT, 1579.

(1) The title-page of the Malone copy has on it ‘Corrected and augmented.’ See *p.* 28.

(2) It has also the Address to the ‘Gentlemen Schollers of Oxford’ *affixed* to it; and this address is of a piece with the rest of the first part. Lyly having given offence, takes the earliest opportunity of trying to remove it.

(3) The type on the reverse of folio 90 is somewhat differently set up.

EUPHUES AND HIS ENGLAND. 1580.

(1) By the following variations:—

	Prof. Morley’s Copy.	Malone’s Copy, No. 713.	Differ- ence.
	(wanting last leaf.)	(perfect.)	
Lines to a full page	35	36	1 line.
The making up of the type is consequently different.			
Last <i>page</i> of text would be the <i>even p.</i> of 141st fol., is <i>odd p.</i> of 131st fol.:			
		the last, or even <i>p.</i> being blank.	
Exact folios of <i>text</i> would be	141 folios,	is 130½ folios,	10½ fols.
The difference of one line a <i>page</i> , = 282 lines, would reduce the Professor Morley’s text by four folios.			

∴ A minuter collation—impossible then, the first editions being in the hands of the printers—would probably but confirm this result.

**Euphues. The Anatomy
of Wit.**

TEXT. *Editio princeps*, 1579.

Professour Morley's copy.

Completed (Title-page, prefaces, &c.) from
the Grenville copy, 1581.

COLLATION. Edition, 1581.

The Grenville copy, in the British Museum.

EUPHUES. THE ANATOMY OF WIT.

THE PRINCIPAL CHARACTERS PRESENT IN THE ACTION.

EUPHUES, *a young gentleman of* ATHENS.

PHILAUTUS, *a young gentleman of* NAPLES.

EUBULUS, *an old gentleman of* NAPLES.

DON FERARDO, *one of the chief governors of* NAPLES.

LUCILLA, *daughter of* DON FERARDO.

LIVIA, *a lady of* NAPLES, *in the house of* DON
FERARDO, *afterwards at the Emperor's court.*

SCENE.

NAPLES *and* ATHENS.

TIME.

Not defined.



EVPHVES.



Here dwelt in *Athens* a young gentleman of great patrimony, and of so comelye a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were

disdaining a companion or copartner in hir working, added to this comelynesse of his bodye such a sharpe capacity of minde, that not onely she proued Fortune counterfaite, but was halfe of that opinion that she hir selfe was onely currant. This young gallaunt of more witte then wealth, and yet of more wealth then wisdom, seeing himselfe inferiour to none in pleasant conceits, though himselfe superiour to all his [in] honest conditions, infomuch that he thought himselfe so apt to all things that he gaue himselfe almost to nothing but practising of those things commonly which are indigent [incident] to these sharpe wittes, fine phrascs, smooth quippes, merry tauntes, [vsing] iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickell, the finest veluet his bracke, the fairest flower his branne, so the sharpest wit hath his wanton will, and the holiest head his

wicked way. And true it is that some men write and most men beleue, that in al perfect shapes, a blemish bringeth rather a lyking euery way to the eyes, then a loathing any way to the minde. *Venus* had hir Mole in hir cheeke which made hir more amiable: *Helen* hir Scarre in hir chinne, which *Paris* called *Cos Amoris*, the whetstone of loue, *Arislippus* his Wart, *Eycurgus* his Wen: So likewise in the disposition of the minde, either vertue is ouershadowed with some vice, or vice ouercaft with some vertue. *Alexander* valyant in warre, yet giuen to wine. *Tullie* eloquent in his gloses, yet vaine glorious. *Salomon* wise, yet to[o] too wanton. *Dauid* holy, but yet an homicide. None more wittie then *Euphues*, yet at the first none more wicked. The freshest colours soonest fade, the teeneft Rafor soonest tourneth his edge, the finest cloth is soonest eaten with [the] Moathes, and the Cambricke sooner stayned then the course Canuas: which appeared well in this *Euphues*, whose wit beeing like waxe, apt to receiue any impression, and bearing the head in his owne hande, either to vse the rayne or the spurre, disdayning counsaile, leauing his country, loathing his olde acquaintance, thought either by wit to obteyne some conquest, or by shame to abyde some conflict, who preferring fancy before friends, and [t]his present humor, before honour to come, laid reason in water being to[o] salt for his tast, and followed vnbrideled affection, most pleasant for his tooth. When parents haue more care how to leaue their children wealthy then wise, and are more desirous to haue them mainteine the name, then the nature of a gentleman: when they put gold into the hands of youth, where they should put a rod vnder their gyrdle, when in steed of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlynes, then is it no meruaile, yat the son being left rich by his fathers Will, become retchles by his owne will. But it hath bene an olde sayde sawe, and not of lesse truth then antiquitie, that wit is the better if it be the deerer bought: as in the sequele of this history

shall most manifestly appeare. It happened this young Impe to ariue at *Naples* (a place of more pleasure then profit, and yet of more profit then pietie), the very walls and windowes whereoff, shewed it rather to be the Tabernacle of *Venus*, then the Temple of *Vesta*. Ther was all things necessary and in redynes, that might either allure the mind to lust or entice ye heart to folly: a court more meete for an *Atheyst*, then for one of *Athens*: for *Ouid*, then for *Aristotle*: for a gracelesse louer, then for a godly liuer: more fitter for *Paris* then *Hector*, and meeter for *Flora* then *Diana*. Heere my youth (whether for wearinesse he could not, or for wantonnes would not go any farther) determined to make his abode, whereby it is evidently seene that the fleetest fish swalloweth the delicatest bait: that the highest soaring Hauke traineth to ye lure: and that ye wittiest braine, is inuegled with the sodeine view of alluring vanities. Heere he wanted no companyons, which courted him continually with fundrye kindes of deuises, whereby they might either soake his purffe to reape commoditie, or sooth his person, to winne credite: for he had gwestes and companions of all forts.

Ther frequented to his lodging, as well the Spider to sucke poyson of his fine wit, as the Bee to gather Hunny: as well the Drone as the Doue: the Foxe as the Lambe: as wel *Damocles* to betray him, as *Damon* to be true to him. Yet he behaued himselfe so warily, that hee singled his game wiselye. Hee coulde easly discern *Appollos* Musicke, from *Pan* his Pype, and *Venus* beautie from *Iunos* brauerye, and the faith of *Laelius*, from the flattery of *Aristippus*, hee welcommed all, but trusted none, hee was mery but yet so wary, that neither the flatterer coulde take aduantage to entrap him in his talke, nor ye wisest any assurance of his friendship: who being demaunded of one what countryman he was, he answered, what countryman am I not? if I be in *Crete*, I can lye, if in *Greece* I can shift, if in *Italy* I can court it: if thou aske whose

fonne I am also, I aske thee whose fonne I am not. I can carous with *Alexander*, abstaine with *Romulus*, eate with the *Epicure*, fast with the *Stoyck*, sleepe with *Endimion*, watch with *Chrisippus*, vsing these speaches and other like. An olde Gentleman in *Naples* seeing his pregnant wit, his eloquent tongue somwhat taunting yet with delight: his mirth without measure, yet not without wit: his sayings vaine glorious, yet pithie: began to bewaile his Nurture, and to muse at his Nature, beeing incensed against ye one as most pernicious, and enflamed with the other as most precious: for he well knew that so rare a wit would in time, either breed an intollerable trouble, or bring an incomperable treasure to the common weale: at the one he greatly pitied. at the other he reioysed.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrye eyes, as one lamenting his wantonnesse and smiling face, as one louing his wittinesse, encountered him on this manner.

Young gentleman, although my acquaintaunce bee small to entreat you, and my authoritie lesse to command you, yet my good will in giuing you good counsaile should induce you to beleue mee, and my hoarye haire (ambassadors of experience) enforce you to follow me, for by how much the more I am a straunger to you, by so much the more you are beholding to me, hauing therefore opportunitie to vtter my minde, I meane to be importunate with you to follow my meaning. As thy byrth doth shewe the expresse and liuely Image of gentle blood, so thy bringing vp seemeth to mee to bee a great blotte to the lynage of so noble a brute, so that I am enforced to thinke that either thou diddest want one to giue thee good instructions, or that thy parents made thee a wanton with too much cockering: eyther they were too foolish in vsing no discipline, or thou too froward in reiecting their doctrine: either they willing to haue thee idle, or thou wilful to be il employed. Did they

not remember that which no man ought to forgette, that the tender youth of a childe is like the tempering of new Waxe, apt to receiue any forme? Hee that will carye a Bull with *Milo*, must vse to carye him a Calfe also, hee that coueteth to haue a straight Tree, must not bow him beeing a twigge. The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: As therefore the yron, beeing hot receiueth any forme with the stroake of the hammer, and keepeth it beeing colde for euer, so the tender witte of a childe, if with diligence it be instructed in youth, will with industrie vse those qualities in his* age.

They might also haue taken example of the wise husbandmen, who in their fatteft and most fertil ground sow Hemepe before Wheat, a graine that dryeth vp the superfluous moysture, and maketh the soyle more apt for corne: Or of good Gardeiners who in their curious knots mixe Hifoppe with Time, as ayders the one to the growth of the other, the one beeing drye, the other moyft: Or of cunning Painters, who for the whitest worke cast the blackest ground, to make ye picture more amiable. If therefore thy Father had bene as wise an husbandman as he was a fortunate husbande, or thy Mother as good a hufwife as she was a happy wife, if they had bene both as good Gardeiners to keepe their knotte, as they were grafters to bring forth such fruit, or as cunning Painters, as they wer happie parents, no doubt they had sowed Hemepe before Wheat, that is discipline before affection, they had set Hifoppe with Time, that is manners with witte, the one to ayde the other, and to make thy dexteritie more, they had cast a blacke grounde for their white worke, that is, they hadde mixed threatens with faire lookes. But things past, are past calling againe: it is too late to shutte the stable doore when the steede is stolne. The *Troyans* repented too late when their towne was spoyled: Yet the remembraunce of thy former follyes, might breede in thee a remorse

of conscience, and bee a remedie against farther concupiscence. But now to thy present time. The *Lacedemonians* were wont to shewe their children dronken men and other wicked men, that by seing their filth, they might shunne the lyke fault, and auoyd the lyke [such] vices when they were at the lyke state. The *Persians* to make their youth ahhorre gluttony would paint an *Epicure* sleeping with meate in his mouth, and most horribly ouerladen with wine, that by the view of such monstrous sights, they might eschew the meanes of the lyke excesse. The *Parthians*, to cause their youth to loathe the alluring traines of womens wiles and deceitful entisements, hadde most curiously carued in their houses, a young man blynde, besides whome was adioyned a woman so exquisite, that in some mens iudgement *Pigmaliions* Image was not halfe so excellent, hauing one hande in his pocket as noting hir theft, and holding a knife in the other hande to cut his throate. If the sight of such vgly shapes caused a loathing of ye like sins, then my good *Euphues* consider their plight, and beware of thine owne perill. Thou art heere in *Naples* a young foiourner, I an olde senior: thou a straunger, I a Citizen: thou secure doubting no mishappe, I sorrowfull dreading thy misfortune. Heere mayst thou see that which I figh to see: dronken fottes wallowing in euery house [corner]? in euery chamber, yea, in euery channel. Heere mayst thou beholde that which I cannot without blushing beholde, nor without blubbering vtter: those whose bellies be their Gods, who offer their goodes as Sacrifice to their guttes: Who sleepe with meate in their mouthes, with sinne in their heartes, and with shame in their houses. Heere, yea, heere *Euphues*, mayst thou see, not the carued viarde of a lewde woman, but the incarnate vyage of a lasciuious wantonne: not the shaddowe of loue, but the substaunce of lust. My hearte melteth in droppes of bloud to see a[n] harlotte with the one hande robbe so many cofers, and with the other to rippe so many corfes. Thou arte heere amid-

deft the pykes betweene *Scylla* and *Carybdis*, ready if thou fhunne *Syrtes*, to finke into *Semphlagades*. Let the *Lacedemonian*, the *Persian*, the *Parthian*, yea the *Neapolitan*, caufe thee rather to deteft fuch villany, at the fight and viewe of their vanitie. Is it not farre better to abhorre finnes by the remembraunce of others faults, then by repentaunce of thine owne follyes? Is not hee accompted moft wife, whome other mennes harmes doe make moft warie? But thou wilt happily faye, that although there bee many things in *Naples* to be iuftly condempned, yet there are fome things of neceffitie to bee commended: and as thy will doth leane vnto the one, fo thy witte woulde alfo embrace the other. Alas *Euphues* by how much the more I loue [fee] the high clymbing of thy capacitie, by fo much the more I feare thy fall. The fine Chrifftall is fooner crafed then the hard Marble: the greeneft Beech, burneth fafter then the dryeft Oke: the faireft filke is foonest foyled: and the fweeteft Wine, tourneth to the fharpeft Vineger. The Peftilence doth moft rifeft infect the cleareft complection, and the Caterpillar cleaueth vnto the ripeft fruite: the moft delycate witte is allured with fmall enticement vnto vice, and moft fubiect to yeelde vnto vanitie. If therefore thou doe but hearken to the *Syrenes*, thou wilt be enamoured: if thou haunt their houfes and places, thou fhalt be enchanted. One droppe of poyfon infecteth the whole tunne of Wine: one leafe of *Colloquintida*, marreth and fpoyleth the whole pot of porredge: one yron Mole, defaceth the whole peece of Lawne. Descend into thine owne confcience, and confider with thy felfe, the great difference betweene ftaring and ftarke blynde, witte and wifedome, loue and luft: be merry, but with modeftie: be fober, but not too fullen: be valyaunt, but not too venterous. Let thy attyre bee comely, but not costly: thy dyet wholefome, but not exceffiuue: vfe paftime as the word importeth to paffe the time in honeft recreation. Miftruft no man without caufe, nether be thou credulus without

prooffe: be not lyght to follow euery mans opinion, nor obftinate to ftande in thine owne conceipt. Serue GOD. loue God, feare God, and God will fo bleffe thee, as eyther [thy] heart canne wifh, or thy friends defire: And fo I ende my counfayle, befecching thee to beginne to follow it. This olde gentleman hauing finished his difcourfe, *Euphues* began to fhape him an aunfwere in this fort.

Father and friend (your age fheweth the one, your honeftie the other) I am neither fo fufpicious to miftruff your good wil, nor fo fottifh to millike your good counfayle, as I am therefore to thanke you for the firft, fo it ftandes me vpon to thinke better on the latter: I meane not to cauil with you, as one louing fophiftrie: neither to controwle you, as one hauing fuperioritie, the one woulde bring my talke into the fufpition of fraude, the other conuince me of folly.

Whereas you argue I know not vpon what probabilyties, but fure I am vpon no prooffe, that my bringing vp fhould be a blemmifh to my birth. I aunfwere and fweare to that, you were not therin a little ouerfhot, either you gaue too much credite to the report of others, or too much libertie to your owne iudgement: You conuince my parents of peeuiſhnes in making me a wanton, and me of lewdneffe in reiecting correktion. But fo many men fo many mindes, that may feeme in your eye odious, which in an others eye may be gracious. *Ariſtippus* a Philoſopher yet who more courtly? *Diogenes* a Philoſopher, yet who more carterly? Who more popular then *Plato*, retayning alwayes good company? Who more enuious then *Tymon*, denouncing all humaine ſocietie? Who fo feure as the *Stoickes*, which lyke ſtocks were moued with no melodie? Who fo ſecure as the *Epicures*, which wallowed in all kind of lycentioufneffe? Though all men bee made of one mettall, yet they bee not caſt all in one mould, there is framed of the ſelfe ſame clay as wel the tile to keepe out water, as the potte to

containe licour, the Sunne doth harden the durte, and melte the waxe, fire maketh the golde to shine, and the strawe to smother, Perfumes doth refresh the Doue, and kill the Betill, and the nature of the man disposeth that consent of the manners. Now whereas you seeme to loue my nature, and loath my nurture, you bewraye your owne weakenesse, in thinking that nature may any wayes be altered by education, and as you haue ensamples to confirme your pretence, so I haue most euident and infallible arguments to serue for my purpose. It is natural for the vine to spread, the more you seeke by Art to alter it, the more in the ende you shal augment it. It is proper for the Palme tree to mount, the heauier you loade it, the higher it sprowteth. Though yron be made soft with fire, it returneth to his hardnes: though the Fawlcen be reclaimed to the fist, she retyreth to hir haggardnesse: the whelp of a Mastife wyll neuer be taught to retriue the Partridge: education can haue no shewe, where the excellencye of Nature doth beare sway. The silly Mousse will by no manner of meanes be tamed: the subtill Foxe may well be beaten, but neuer broken from stealing his pray: if you pould Spices they smell the sweeter: season the woode neuer so well the wine will tast of the caske: plante and translate the crabbe tree, where, and whensoever it please you, and it wyll neuer beare sweete Apple, vnlesse you graft it by Arte, which nothing toucheth nature.

Infinite and innumerable were the examples I coulde alledge and declare to confirme the force of Nature, and confute these your vaine and false forgeryes, were not the repeticion of them needelesse, hauing shewed sufficient, or bootelesse seeinge those alleaged will not perswade you. And can you bee so vnnatural, whome dame Nature hath nourished and brought vp so many years, to repine as it were against Nature.

The similytude you rehearse of the waxe, argueth your waxinge and meltinge braine, and your example of the hotte and harde yron, sheweth in you but

colde and weake disposition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other coulour? That the stone *Abeston* beeing once made hot will neuer be made colde? That fyre cannot be forced downewarde? That Nature will haue course after kinde? That euery thing will dispose it selfe according to Nature? Can the *Aethiope* chaunge or alter his skinne? or the Leopard his hiew? Is it possible to gather grapes of thornes, or figges of thistles, or to cause any thing to striue against Nature? But why goe I about to praise Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vyle and brutishe, any beast so dull and sencelesse, that coulde, or woulde, or durst disprayse or contemne? Doth not *Cicero* conclude and allowe, that if we followe and obey Nature, we shall neuer erre? Doth not *Aristotle* alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect?

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddesse in heauen: If Nature then haue largely and bountifully endewed me with hir gyftes, why deeme you me so vntoward and gracelesse? If she haue dealt hardely with me, why extoll you so much my byrth? If nature beare no sway, why vse you this adulation? If nature worke the effect, what booteth any education? If nature be of strength or force, what auaileth discipline or nurture? If of none, what helpeth nature? But let these sayings passe as knowen euidently, and graunted to be true, which none can or may deny vnlesse he be false, or that he be an enemye to humanitie.

As touching my residence and abiding heere in *Naples*, my youthlye affections, my sportes and pleasures, my pastymes, my common dalyaunce, my delyghtes, my resorte and companye, which dayly vse to vyfite me, although to you they breede more sorrow and care, then solace and comfort, bicause of

your crabbed age : yet to me they bring more comfort and ioye, then care and grieffe : more blyffe then bale, more happynesse then heauynesse : bicause of my youthfull gentlenesse. Either you wold haue all men olde as you are, or els you haue quite forgotten that you your selfe wer young, or euer knewe young dayes : eyther in your youth you were a very vicious and vngodly man, or now being aged very superstitious and deuout aboue measure.

Put you no difference betweene the young flourishing Bay tree, and the olde withered Beach? No kinde of distinction betweene the waxinge and the wayninge of the Moone? And betweene the risinge and the setting of the Sunne? Doe you measure the hot assaults of youth, by the colde skirmishes of age? whose yeares are subiect to more infirmities then our youth. We merry, you melancholy : we zealous in affection, you ielous in all your doings : you testie without cause, we hastie for no quarrell : you carefull, wee carelesse, we bolde, you fearefull : we in all poynts contrary vnto you, and yee in all poynts vnyke vnto vs. Seeing therefore we be repugnaunt eache to the other in Nature, would you haue vs alyke in qualities? Would you haue one potion ministred to the burning Feuer, and to the colde Palsy? One playster to an olde issue and a fresh Wound? one salve for all fores? one sauce for all meates? No no *Eubulus*, but I wil yeeld to more, then either I am bounde to graunt, either thou able to proue. Suppose that which I neuer will beleue, that *Naples* is a cankered storehouse of all strife, a common stewes for all strumpettes, the sinke of shame, and the verye Nurse of all sinne : shall it therefore follow of necessitie, that all that are wo[o]ed of loue should be wedded to lust : will you conclude, as it were *ex consequenti*, that whosoever arriueth heere shall be enticed to follye, and being enticed of force shal be entangled? No no, it is the disposition of the thought, that altereth the nature of the thing. The Sunne shineth vpon the dounghil, and is not corrupted :

the Diamond lyeth in the fire, and is not confumed : the Chrifall toucheth the Toade and is not poyfoned : the birde *Trochilus* lyueth by the mouth of the Crocodile and is not fpoyled : a perfect wit is neuer bewitched with leaudeneffe, neither entifed with lafcuioufneffe.

Is it not common that the Holme Tree fpringeth amidft the Beech ? That the Iuie fpreadeth vpon the hard ftones ? That the foft fetherbed breaketh the hard blade ? If Experience haue not taught you this, you haue liued long and learned little : or if your moift brain haue forgot it, you haue learned much, and profited nothing. But it may be, that you meafure my affections by your owne fancies, and knowing your felfe either too fimple to raife the fiege by pollicie, or too weake to refift the affault by prowefse, you deeme me of as lyttle wit as your felf, or of leffe force : either of fmall capacitie, or of no courage. In my iudgement *Eubulus*, you fhall affoone catch a Hare with a taber, as you fhall perfwade youth with your aged and ouerworn eloquence, to fuch feueritie of life, which as yet ther was neuer *Stoicke* in preceptes fo ftrict, neither any in lyfe fo precise, but woulde rather allowe it in wordes, then follow it in workes, rather talke of it then try it. Neither were you fuch a Saint in your youth, that abandoning all pleasures, all pafimes and delights, you would choofe rather to facrifice the firft fruits of your lyfe to vayne holineffe then to youthly affections. But as to the ftomack quatted with dainties, al delicates feeme queafie, and as he that furfetteth with wine, vfeth afterward to allay with water : fo thefe old huddles hauing ouercharged their gorges with fancie, accompt al honeft recreation meere folly, and hauing taken a furfet of delight, feeme now to fauour it with defpight. Seing therefore it is labour loft for me to perfwade you, and winde vainly wafed for you to exhort me, heere I found you, and heere I leaue you, hauing neither bought nor fold with you, but chaunged ware for ware : if you haue taken litle pleasure in my reply, fure I am that by your counfel I haue reaped

lesse profite. They that vse to steale Honny burne Hemlocke to smoake the Bees from their hiues, and it may bee, that to get some aduauntage of me, you haue vsed these smoakie arguments, thinking thereby to smother me with the conceipt of strong imagination. But as the *Camelion* though he haue most guttes draweth least breath, or as the Elder tree though hee bee fullest of pith, is farthest from strength: so though your reasons seeme inwardly to your selfe somewhat substantiall, and your perswasions pithie in your owne conceipte, yet beeing well wayed without, they be shadows without substaunce, and weake without force. The Birde *Taurus* hath a great voyce, but a smal body: the thunder a great clap, yet but a lyttle stone: the emptie vessell giueth a greater sound then the full barrell. I meane not to apply it, but looke into your self and you shall certainly finde it, and thus I leaue you seeking it, but were it not that my company stay my comming I would surely helpe you to looke it, but I am called hence by my acquaintaunce.

Euphues hauing thus ended his talke, departed leauing this olde gentleman in a great quandarie: who perceiuing that he was more enclined to wantonnes then to wisdome, with a deepe sigh the teares trickling downe his cheekes, sayd: Seeing thou wilt not buye counsel at the first hande good cheape, thou shalt buye repentaunce at the second hande, at such an vnreasonable rate, that thou wilt curse thy hard penyworth, and ban thy harde heart. Ah *Euphues* little dost thou know that if thy wealth wast, thy wit will giue but small warmth, and if thy wit encline to wilfulnes, that thy wealth will doe thee no great good. If the one had bene employed to thrift, the other to learning, it had bene harde to coniecture, whether thou shouldest haue ben more fortunate by riches, or happie by wisdome, whether more esteemed in ye common weale for welth to maintaine warre, or for counsell to conclude peace. But alas why doe I pitie that in thee which thou seemest to praise in thy self. And so saying, he immediatly

went to his owne house, heauily bewayling the young mans vnhappineffe.

Heere ye may behold Gentlemen, how leaudly wit standeth in his owne light, how he deemeth no penny good filuer but his owne, preferring the bloffome before the fruite, the budde before the floure, the greene blade before the ripe eare of Corne, his owne wit before all mens wifedomes. Neither is that geason, seeing for the most part it is proper to all those of sharpe capacitie to esteeme of themselues as most proper : if one be hard in conceiuing, they pronounce him a dowlte, if giuen to studie, they proclaime him a dunce : if merry, a iester : if sad, a Saint : if full of words, a sot : if without speach, a Cipher. If one argue with them boldly, then he is impudent : if coldly, an innocent : If there be reasoning of diuinitie, they cry, *Quæ supra nos, nihil ad nos* : If of humanitie, *Sententias loquitur carnifex*.

Heereoff commeth such great familiaritie between the ripest wittes, when they shall see the disposition the one of the other, the *Sympathia* of affections, and as it were but a paire of sheeres to goe betweene their natures, one flattereth an other in his owne folly, and layeth cushions vnder the elbow of his fellow when he seeth him take a nappe with fancie, and as their wit wresteth them to vice, so it forgeth them some feat excuse to cloake their vanitie.

Too much studie doth intoxicate their braines, for (say they) although yron the more it is vsed the brighter it is, yet siluer with much wearing doth wast to nothing : though the Cammocke the more it is bowed the better it serueth, yet the bow the more it is bent and occupied, the weaker it waxeth : though the Camomill the more it is troden and pressed downe, the more it spreadeth, yet the Violet the oftner it is handeled and touched, the sooner it withereth and decayeth. Besides this, a fine witte, a sharpe fence, a quicke vnderstanding, is able to attaine to more in a moment or a very little tpace, then a dull and blockish head in a month. The

fithe cutteth farre better and smother then the sawe, the waxe yeeldeth better and sooner to the seale, then the steele to the stampe : the smoothe and playne Beech is easier to be carued then the knottie Boxe.

For neither is there any thing but that hath his contraries. Such is the Nature of these nouifes, that thinke to haue learning without labour, and treasure without trauaile: either not vnderstanding or els not remembering, that the finest edge is made with the blunt whetstone: and the fairest Iewel fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I wer witleffe, but frankly to confesse mine owne little wit. I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatrie against wisedome, and if Nature had dealt so beneficially with mee to haue giuen mee anye wit, I shoulde haue bene readier in the defence of it to haue made an Apologie, then any way to tourne to Apostacie. But this I note, that for the most parte they stand so on their pantuffles, that they be secure of periis, obstinate in their own opinions, impatient of labour, apt to conceiue wrong, credulous to beleue the worst, redy to shake off their olde acquaintance without cause, and to condemne them without coulour: All which humors are by so much the more easier to be purged, by how much the lesse they haue festred the finewes. But returne [turne] we again to *Euphues*.

Euphues having sojourned by the space of two monethes in *Naples*, whether he were moued by the courtesie of a young gentleman named *Phila[u]tus*, or inforced by destiny: whether his pregna[n]t wit, or his pleasant conceits wrought the greater lyking in [of] the minde of *Euphues*, I know not for certeintie: But *Euphues* shewed such entyre loue towards him, that he seemed to make small accompt of any others, determining to enter into such an inuiolable league of friendship with him, as neither time by peecemeale should impaire, neither fancie vtterly defolue, nor any suspition infringe. I haue read (saith he) and well I

beleue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in grieffe a comfort, in ioy a merry companion, at al times an other I, in all places the expresse Image of myne owne person: infomuch that I cannot tell wether the immortall Gods haue bestowed any gift vpon mortall men, either more noble [able] or more necessary then friendship. Is there any thing in the world to be reputed (I will not say compared) to friendship? Can any treasure in this transitory pilgrimage be of more valew then a friend? in whose bosome thou maist sleepe secure without feare, whom thou maist make partner of al thy secrets without suspition of fraude, and partaker of all thy misfortune without mistrust of fleeting, who will accompt thy bale his bane, thy mishap his misery, the pricking of thy finger the percing of his heart. But whether am I caryed? Haue I not also learned yat one should eate a bushel of salt with him whom he meaneth to make his friend? that tryal maketh trust? that ther is falshood in felowship? and what then? Doth not the simpathy of manners make the coniunction of mindes? Is it not a by word lyke will to lyke? Not so common as commendable it is, to see young Gentlemen choose them such friendes, with whom they may seeme being absent to be present, being a funder to be conuerfant, being dead to be alieue. I will therefore haue *Philautus* for my pheere, and by so much the more I make my selfe sure to haue *Philautus*, by how much the more I view in him the liuely image of *Euphues*.

Although there be none so ignoraunt that doth not know, neither any so impudent that will not confesse, friendship to be the iewell of humaine ioye: yet whosoever shal see this amitie grounded vpon a little affection, will soone coniecture that it shall be dissolued vpon a light occasion: as in the sequele of *Euphues* and *Philautus* you shall [soon] see, whose hot loue waxed soone colde: For as the best Wine doth make the sharpest vineger, so the deepest loue turneth to the deadlyest

hate. Who deserued the most blame, in mine opinion, it* is doubtful and so difficult, that I dare not presume to giue verdit. For loue being the cause for which so many mischiefes haue ben attempted, I am not yet perswaded, whether of them was most to be blamed, but certainly neither of them was blamelesse. I appeale to your iudgement Gentlemen, not that I thinke any of you of the lyke disposition, able to decide the question, but being of deeper discretion then I am, are more fit to debate ye quarrell. Though the discourse of their friendship and falling out be somewhat long, yet being somewhat strange, I hope the delightfulnesse of the one wil attenuate the tediousnesse of the other.

Euphues had continual accessse to the place of *Philautus*, and no little familiaritie with him, and finding him at conuenient leasure, in these short termes vnfolded his minde vnto [to] him.

Gentleman and friend, the tryall I haue had of thy manners cutteth off diuers termes, which to an other I wold haue vsed in the lyke matter. And sithens a long discourse argueth folly, and delicate words incurre the suspition of flattery, I am determined to vse neither of them, knowing either of them to breede offence. Wayinge with my selfe the force of friendship by the effects, I studyed euer since my first comming to *Naples* to enter league with such a one as might direct my steps being a stranger, and resemble my manners being a scholler, the which two qualities as I find in you able to satisfie my desire, so I hope I shal finde a heart in you willinge to accomplish my request. Which if I may obtaine, assure your selfe, that *Damon* to his *Pythias*, *Pilades* to his *Orestes*, *Tytus* to his *Gysippus*, *Thesius* to his *Pirothus*, *Scipio* to his *Lælius*, was neuer founde more faithfull, then *Euphues* will bee to *Philautus*.

Philautus by how much the lesse he looked for this discourse, by so much the more he lyked it, for he sawe all qualities both of body and minde, in *Euphues*, vnto whom he replied as followeth.

Friend *Euphues* (for so your talke warranteth me to term you) I dare neither vse a long proceffe, neither a louing speach, least vnwittingly I shold cause you to conuince me of those things which you haue already condemned. And verily I am bold to presume vpon your curtesie, since you your self haue vsed so little curiositie: perswading my selfe that my short answere wil worke as great an effect in you, as your few words did in me. And seeing we resemble (as you say) each other in qualities, it cannot be yat the* one should differ from the other in curtesie, seing the sincere affection of the minde cannot be expressed by the mouth, and that no art can vnfold the entire loue of ye heart, I am earnestly to beseech you not to measure the firmenesse of my faith, by ye fewnes of my wordes, but rather thinke that the ouerflowing waues of good wil, leaue no passage for many words. Triall shall proue trust, heere is my hand, my hart, my lands and my life at thy commaundement. Thou maist wel perceiue that I did beleue thee, that so soone I did loue thee: and I hope thou wilt the rather loue me, In that I did beleue thee. Either *Euphues* and *Phila[u]tus* stooode in neede of frindshippe, or were ordeined to be friendes: vpon so short warning, to make so soone [fine] a conclusion might seeme in mine opinion if it continued myraculous, if shaken off, ridiculous.

But after many embracings and protestations one to an other, they walked to dinner, wher they wanted neither meat, neither Musicke, neither any other pastime: and hauing banqueted, to digest their sweete confections, they daunced all that after noone, they vsed not onely one boorde but one bed, one booke (if so be it they thought not one too many.) Their friendship augmented euery day, insomuch that the one could not refraine the company of the other one minute, all things went in common betweene them, which all men accompted commendable.

Phila[u]tus being a towne borne childe, both for his owne countenance, and the great countenance which

his father had while he liued, crept into credit with *Don Ferardo* one of the chiefe gouernours of the citie, who although he had a courtly crew of gentlewomen fojourning in his pallaice, yet his daughter, heire to his whole reuenewes stayned ye beautie of them al, whose modest bashfulnes caused the other to looke wanne for enuie, whose Lilly cheekes dyed with a Vermilion red, made the rest to blush for shame. For as the finest Ruby staineth ye colour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be discerned, so this gallant girle more faire then fortunate, and yet more fortunate then faithful, eclipsed the beautie of them all, and chaunged their colours. Vnto hir had *Philautus* accessse, who wan hir by right of loue, and should haue worne hir by right of law, had not *Euphues* by straunge destenie broken the bondes of mariage, and forbidden the banes of Matrimony.

It happened that *Don Ferardo* had occasion to goe to *Venice* about certeine [of] his owne affaires, leauing his daughter the onely steward of his household, who spared not to feast *Philautus* hir friend, with al kinds of delights and delycates, reseruing only hir honestie as the chiefe stay of hir honour. Hir father being gone she sent for hir friend to supper, who came not as hee was accustomed solitarilye alone, but accompanied with his friend *Euphues*. The Gentlewoman whether it were for nicenesse, or for nigardnesse of courtesie, gaue him such a colde welcome, that he repented that he was come.

Euphues though he knewe himselfe worthy euerye way to haue a good countenance, yet coulde he not perceiue hir willing any way to lende him a friendly looke. Yet least he should seeme to want gestures, or to be dashed out of conceipt with hir coy countenance, he addressd him to a Gentlewoman called *Liuiia*, vnto whome he vttered this speach. Faire Ladye, if it be the guise of *Italy* to welcome straungers with strangnes, I must needes say the custome is strange and the countrey barbarous, if the manner of Ladies to salute

Gentlemen with coyneffe, then I am enforced to think the women without [voyde of] courtesie to vse such welcome, and the men past shame that will come. But heereafter I will either bring a stoole on mine arme for an vnbidden gueft, or a visard on my face, for a shamelesse gossippe. *Liuisia* replied.

Sir, our country is ciuile, and our gentlewomen are curteous, but in *Naples* it is compted a iest, at euery word to say, In faith you are welcome. As she was yet talking, supper was set on the bord, then *Philautus* spake thus vnto *Lucilla*. Yet Gentlewoman, I was the bolder to bring my shadow with me, (meaning *Euphues*) knowing that he should be the better welcome for my sake: vnto whom the Gentlewoman replied. Sir, as I neuer when I saw you, thought that you came without your shadow, so now I cannot a lyttle meruaile to see you so ouershot in bringing a new shadow with you. *Euphues*, though he perceiued hir coy nippe, seemed not to care for it, but taking hir by the hand said.

Faire Lady, seeing the shadedoth [fo] often shield your beautie from the parching Sunne, I hope you will the better esteeme of the shadow, and by so much the lesse it ought to be offensiue, by how much the lesse it is able to offende you, and by so much the more you oughttolyke it, by how much the more you vse tolye in it.

Well Gentleman, aunswered *Lucilla*, in arguing of the shadow, we forgoe the substaunce: pleaseth it you therefore to sit downe to supper. And so they all sate downe, but *Euphues* fed of one dish, which [was] euer floode* before him, the beautie of *Lucilla*.

Heere *Euphues* at the first sight was so kindled with desire, that almost he was like to burn to coales. Supper beeing ended, the order was in *Naples*, that the Gentlewomen would desire to heare some discourse, either concerning loue, or learning: And although *Philautus* was requested, yet he posted it ouer to *Euphues*, whome he knewe most fit for that purpose: *Euphues* beeing thus tyed to the stake by their importunate intreatie, began as followeth.

He that worst may is alway enforced to holde the candell, the weakeſt muſt ſtill to the wall, where none will, the Diuell himſelfe muſt beare the croſſe. But were it not Gentlewomen, that your luſt ſtandes for law, I would borrow ſo much leaue as to reſigne mine office to one of you, whoſe experience in loue hath made you learned, and whoſe learninge hath made you ſo louely : for me to intreat of the one being a nouiſe, or to diſcourſe of the other being a trewant, I may well make you weary, but neuer the wiſer, and giue you occaſion rather to laugh at my raſhneſſe; then to lyke my reaſons : Yet I care the leſſe to excuſe my boldneſſe to you, who were the cauſe of my blindneſſe. And ſince I am at mine owne choyce, either to talke of loue or of learning, I had rather for this time bee deemed an vnthrift in reieſting profite, then a *Stoicke* in renouncing pleaſure.

It hath bene a queſtion often diſputed, but neuer determined, whether the qualities of the minde, or the compoſition of the man, cauſe women moſt to lyke, or whether beautie or wit moue men moſt to loue. Certes by how much the more the minde is to be preferred before the body, by ſo much the more the graces of the one are to be preferred before ye gifts of the other, which if it be ſo, that the contemplation of the inward qualitie ought to bee reſpected, more then the view of the outward beautie, then doubtleſſe women either do or ſhould loue thoſe beſt whoſe vertue is beſt, not meaſuring the deformed man, with the reformed minde.

The foule Toade hath a faire ſtone in his head, the fine golde is found in the filthy earth : the ſweet kernell lyeth in the hard ſhell : vertue is harboured in the heart of him that moſt men eſteeme miſhapen. Contrariwiſe, if we reſpect more the outward ſhape, then the inward habit, good God, into how many miſchieſes do wee fall ? into what blindneſſe are we ledde ? Doe we not commonly ſee that in painted pottes is hidden the deadlyeſt poyſon ? that in the greeneſt graſſe is ye

greatest Serpent? in the cleereſt water the vglyeſt Toade? Doth not experience teach vs, that in the moſt curious Sepulcher are enclouſed rotten bones? That the Cypreſſe tree beareth a faire leafe, but no fruite? That the Eſtridge carieth faire feathers, but ranke fleſh? How frantick are thoſe louers which are caried away with the gaye gliſtering of the fine face? the beautie whereoff is parched with the ſummers blaze, and chipped with the winters blaſt: which is of ſo ſhort continuance, that it fadeth before one perceiue it flouriſh: of ſo ſmal profit, that it poyſoneth thoſe that poſſeſſe it: of ſo litle value with the wiſe, that they accompt it a delicate baite with a deadly hooke: a ſweet *Panther* with a deuouring paunch, a ſower poyſon in a ſiluer potte. Heere I could enter into diſcourſe of ſuch fine dames as being in loue with their owne lookes, make ſuch courſe accompt of their paſſionate louers: for commonly if they be adorned with beautie, they be ſtraight laced, and made ſo high in the inſteppe, that they diſdaine them moſt that moſt deſire them. It is a worlde to ſee the doating of their louers, and their dealing with them, the reueling of whoſe ſubtil traines would cauſe me to ſhed teares, and you Gentlewomen to ſhut your modeſt eares. Pardon me Gentlewomen if I vnfolde euery wile and ſhew euery wrinkle of womens diſpoſition. Two things do they cauſe their ſeruants to vow vnto them, ſecrecie, and ſouereintie: the one to conceale their entifiſing ſleights, by the other to aſſure themſelues of their only ſeruice. Againe, but hoe there: if I ſhoulde haue waded anye further, and ſounded the depth of their deceit, I ſhould either haue procured your diſpleaſure, or incurred the ſuſpicion of fraud: either armed you to praſtiſe the like ſubtiltie, or accused my ſelfe of periury. But I meane not to offend your chaſt mindes, with the rehearſal of their vnchaſt manners: whoſe eares I perceiue to glow, and hearts to be griued at that which I haue alredy vttered: not that amongſt you there be any ſuch, but that in your ſexe ther ſhould be any ſuch. Let not

Gentlewomen therefore make to[o] much of their painted sheath, let them not be so curious in their owne conceit, or so curriish to their loyal louers. When the black Crowes foote shall appeare in their eye, or the blacke Oxe treade on their foote, when their beautie shall be lyke the blasted Rose, their wealth wasted, their bodies worne, their faces wrinkled, their fingers crooked, who wil like of them in their age, who loued none in their youth? If you will be cherished when you be olde, be courteous while you be young: if you looke for comfort in your hoarie haire, be not coye when you haue your golden lockes: if you would be imbraced in ye wayning of your brauerie, be not squeymish in the waxing of your beautie: if you desire to be kept lyke the Roses when they haue lost their coulour, smel sweete as the Rose doth in the budde: if you would be tasted for olde Wine, be in the mouth a pleasaunt Grape: so shall you be cherished for your courtesie, comforted for your honestie, embraced for your amitie, so shall you [ye] be preferued with the sweete Rose, and dronke with the pleasant wine. Thus farre I am bolde gentlewomen, to counsel those that be coy, that they weaue not the web of their owne woe, nor spinne the threede of their own thraldome, by their own ouerthwartnes. And seeing we are euen in the bowells of loue, it shal not be amisse, to examine whether man or woman be soonest allured, whether be most constant the male or the female. And in this poynte I meane not to be mine owne caruer, least I should seeme either to picke a thanke with men, or a quarel with women. If therefore it might stand with your pleasure (Mistres *Lucilla*) to giue your censure, I would take the contrarie: for sure I am though your iudgement be found, yet affection will shadow it.

Lucilla seeing his pretence, thought to take aduantage of his large profer, vnto whom she saide. Gentleman in my opinion, women are to be wonne with euery wind, in whose sexe ther is neither force to withstand the assaults of loue, neither constancy to remaine faith-

full. And bicaufe your discourfe hath hetherto bred delight, I am loth to hinder you in the fequle of your deuifes. *Euphues*, perceiuing himfelfe to be taken napping, aunfwered as followeth.

¶ Mistres *Lucilla*, if you fpeake as you thinke, thefe gentlewomen present haue little caufe to thanke you, if you caufe me to commend women, my tale will be accompted a meere trifle, and your wordes the plaine truth: Yet knowing promife to be debt, I will paye it with performance. And I woulde the Gentlemen heere present were as ready to credit my prooffe, as the gentlewomen are willing to heare their own prayfes, or I as able to ouercome, as Mistres *Lucilla* would be content to be ouerthrowne, howe fo euer the matter fhall fall out, I am of the furer fide: for if my reasons be weake, then is our fexe ftrong: if forcible, then [is] your iudgement feeble: if I finde truth on my fide, I hope I fhall for my wages win the good will of women: if I want prooffe, then gentlewomen of neceffitie you muft yeeld to men. But to the matter.

Touching the yeelding to loue, albeit their heartes feeme tender, yet they harden them lyke the ftone of *Sicilia*, the which the more it is beaten the harder it is: for being framed as it were of the perfection of men, they be free from all fuch cogitations as may any way prouoke them to vncleaneneffe, infomuch as they abhorre the light loue of youth, which is grounded vpon luft, and diffolued, vpon euery light occafion. When they fee the folly of men turne to fury, their dellyght to doting, their affection to frencie, when they fee them as it were pine in pleafure, and to wax pale through their own peeuiſhnes, their futes, their feruice, their letters, their labours, their loues, their liues, feeme to them fo odyous, that they harden their hearts againft fuch concupyſence, to the ende they might conuert them from rafhneffe to reafon: from fuch lewde difpofition, to honeft difcretion. Heereoff it commeth that men accuſe woemen of cruelty, bicaufe they themfelues want ciuility: they accompt them full of wyles,

in not yeelding to their wickednes: faithleffe for resisting their filthynes. But I had almost forgot my selfe, you shal pardon me Mistres *Lucilla* for this time, if this [thus] abruptlye, I finish my discourse: it is neither for want of good wil, or lack of prooffe, but yat I feele in my self such alteration, yat I can scarcely vtter one worde. Ah *Euphues*, *Euphues*. The gentlewomen were strooke into such a quandary with this sodeine chaunge, that they all chaunged colour. But *Euphues* taking *Philautus* by the hande, and giuing the gentlewomen thanks for their patience and his repast, bad them al farewell, and went immediatly to his chamber. But *Lucilla* who nowe began to frye in the flames of loue, all the companye being departed to their lodgings, entered into these termes and contrarieties.

Ah wretched wench *Lucilla*, how art thou perplexed? what a doubtfull fight dost thou feele betwixt [betweene] faith and fancy? hope and feare? conscience and concupiscence? O my *Euphues*, lyttle dost thou knowe the sodeyn sorrowe that I susteine for thy sweete fake: Whose wyt hath bewitched me, whose rare qualyties haue depryued me of myne olde qualytie, most curteous behauour without curiositie, whose comely feature, wythout fault, whose filed speach without fraud, hath wrapped me in this misfortune. And canst thou *Lucilla* be so light of loue in forsaking *Philautus* to flye to *Euphues*? canst thou prefer a straunger before thy countryman? a flarter before thy companion? Why, *Euphues* doth perhappes [perhappes doeth] desire my loue, but *Philautus* hath deserued it. Why, *Euphues* feature is worthy as good as I, but *Philautus* his faith is worthy a better. I, but the latter loue is most feruent, I, but ye first ought to be most faythfull. I, but *Euphues* hath greater perfection, I, but *Philautus* hath deeper affection.

Ah fonde wench, doest thou thincke *Euphues* will deeme thee constant to him, when thou hast ben vnconstant to his friend? Weenest thou that he will haue no mistrust of thy faithfulness, when he hath had

tryall of thy ficklenesse? Wil he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, *Lucilla*, well doth he knowe that the glasse once crased, will with the least clappe be cracked, that the cloth which stayneth with milke, will soone loose his coulour with Vineger: that the Eagles wing will waft the feather as well of the *Phœnix*, as of the Pheafaunt: that she that hath beene faithlesse to one, will neuer befa[i]thfull to any. But can *Euphues* conuince me of fleeting, seeing for his sake I break my fidelitie? Can he condemne me of disloyaltie, when he is the only cause of my disliking? May he iustly condemne me of trechery, who hath this testimony as tryal of my good wil? Doth not he remember that the broken bone once set together, is stronger than euer it was? That the greatest blot is taken off with the Pommice? That though the Spider poyson the flye, shee cannot infect the Bee? That although I haue bene light to *Philautus*, I may be louely to *Euphues*? It is not my desire, but his desertes that moueth my minde to this choyse: neither the want of the lyke good will in *Philautus*, but the lacke of the lyke good qualities that remoueth my fancie from the one to the other.

For as the Bee that gathereth Honnye out of the weede, when shee espieth the fayre floure flyeth to the sweetest: or as the kinde spaniell though he hunt after Birds, yet forsakes them to retriue the Partridge: or as we commonly feede on beefe hungerly at the first, yet seeing the Quaile more daintie, chaunge our dyet: So I, although I loued *Philautus* for his good properties, yet seeing *Euphues* to excell him, I ought by Nature to lyke him better. By so much the more therefore my change is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned by how much the more *Euphues* is to be commended. Is not the Diamond of more valew then the Rubie bicause he is of more vertue? Is not the Emeraulde preferred before the

Saphire for his wonderfull propertie? Is not *Euphues* more prayfe worthy then *Philautus* being more wittie. But fye *Lucilla*, why dost thou flatter thy selfe in thine owne folly? Canst thou faine *Euphues* thy friend, whom by thine owne words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou accompt them [thy selfe] easie to be won? Diddest not thou condemne them of weakenes, what founder argument can he haue against thee then thine own aunswere? What better prooffe then thine owne speach? What greater tryall then thine owne talke? If thou hast belyed women, he will iudge thee vnkinde: if thou haue reuealed the troth, he must needes thinke thee vnconstant: if he perceiue thee to be wonne with a Nut, he wil imagine that thou wilt be lost with an Apple, if he finde thee wanton before thou be wo[o]ed, he wil gesse thou wilt be wauering when thou art wedded.

But suppose that *Euphues* loue thee, that *Philautus* leaue thee, wil thy Father thinkest thou giue thee libertie to lyue after thine owne lust? Wil he esteeme him worthy to enherite his possessions, whome he accompteth vnworthy to enioy thy person? Is it lyke that hee will match thee in mariage with a straunger, with a *Grecian*, with a meane man? I, but what knoweth my father whether he be wealthy, whether his reuenues be able to counteruaile my fathers landes, whether his birth be noble yea, or no? Can any one make doubt of his gentle blood, that seeth his gentle conditions? Can his honour be called into question, whose honestie is so great? Is he to be thought thriftlesse, who in all qualyties of the minde is peerelesse? No no, the tree is known by his fruit, the gold by his touch, the sonne by the fire. And as the soft waxe receiueth whatsoeuer print be in the seale, and sheweth no other impressiō, so the tender babe being sealed with his fathers gifts, representeth his Image most liuely. But were I once certeine of *Euphues* [his] good will, I would not so superstitiously accompt of my

fathers ill will. Time hath weaned me from my mothers teat, and age ridde me from my fathers correction, when children are in their swathe cloutes, then are they subiect to the whip, and ought to be carefull of the rigour of their parents. As for me seeing I am not fedde with their pap, I am not to be ledde by their perswasions. Let my father vse what speaches he lyst, I will follow mine owne lust. Lust *Lucilla*, what sayst thou? No no, mine owne loue I should haue sayd, for I am as farre from lust, as I am from reason, and as neere to loue as I am to folly. Then sticke to thy determination, and shew thy selfe, what loue can doe, what loue dares doe, what loue hath done. Albeit I can no way quench the coales of desire with forgetfulnesse, yet will I rake them vp in the ashes of modestie: Seeing I dare not discouer my loue for maidenly shamefastnesse, I will dissemble it till time I haue opportunitie. And I hope so to behaue my selfe, as *Euphues* shall thinke me his owne, and *Philautus* perswade himself I am none but his. But I would to God *Euphues* would repaire hether that the sight of him might mitigate some parte of my martirdome.

She hauing thus discoursed with hir selfe, hir owne miseries, cast hir selfe on the bedde and there lette hir lye, and retourne we to *Euphues*, who was so caught in the ginne of folly, that he neither could comfort himselfe, nor durst aske counsaile of his friend, suspecting that which in deede was true, that *Philautus* was corriual with him and cooke-mate with *Lucilla*. Amiddest therefore these his extremities, betweene hope and feare, he vttered these or the lyke speaches.

What is he *Euphues*, that knowing thy witte, and seeing thy folly, but will rather punish thy leaudnesse, then pittie thy heauinesse? Was ther euer any so fickle so soone to be allured? any euer [euer anie] so faithlesse to deceiue his friend? euer any so foolish to bathe himselfe in his owne misfortune? Too true it is,

that as the sea Crab swimmeth alwayes against the streame, so wit alwayes striueth against wisedome: And as the Bee is oftentimes hurt with hir owne Honny, so is witte not feldome plagued with his owne concept.

O ye Gods, haue ye ordeyned for euery malady a medicine, for euery fore a salve, for euery paine a pla[y]ster, leauing onely loue remedileffe? Did ye deeme no man so mad to be entangled with desire, or thought ye them worthie to be tormented that were so misledde? haue ye dealt more fauourably with brute beastes, then with reasonable creatures.

The filthy Sow when she is sicke, eateth the Sea-Crab, and is immediatly recured: the Torteyse hauing tasted the Viper, sucketh *Origanum* and is quickly reuiued: the Beare ready to pine licketh vp the Ants, and is recouered: the Dog hauing surfettted to procure his vomitte, eateth grasse and findeth remedy: the Hart beeing perced with the dart, runneth out of hand to the hearb *Dictanum*, and is healed. And can men by no hearbe, by no art, by no way, procure a remedie for the impatient disease of loue? Ah well I perceiue that Loue is not vnlyke the Figge tree, whose fruite is sweete, whose roote is more bitter then the clawe of a Bitter: or lyke the Apple in *Persia*, whose bloffome fauoreth lyke Honny, whose budde is more sower then Gall.

But O impietie. O broad blasphemie against the heauens. Wilt thou be so impudent *Euphues*, to accuse the Gods of iniquitie? No fonde foole, no. Neither is it forbidden vs by the Gods to loue, by whose diuine prouidence we are permitted to liue: neither do wee want remedies to recure our maladies, but reason to vse the meanes. But why goe I about to hinder the course of loue, with the discourse of law? hast thou not read *Euphues*, that he that loppeth the Vine, causeth it to spread faire: that he that stoppeth the streame, forceth [causeth] it to swell higher? that he that casteth water on [in] the fire in [at] the Smithes forge, maketh it to flame

fiercer? Euen fo he that seeketh by counsaile to moderate his ouerlashing affections, encreaseth his own misfortune. Ah my *Lucilla*, would thou wer either lesse faire, or I more fortunate: either I wifer, or thou milder: either I would I were out of this mad moode, either I would we wer both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple prooffe of my loue? will she not rather imagine me to be entangled with hir beautie, then with hir vertue. That my fancie being so lewdly chaunged [chayned] at ye first, will be as lyghtly chaunged at the last: that nothing violent, can bee permanent. Yes, yes, shee must needs coniecture so, although it bee nothing so: for by howe much the more my affection commeth on the sodeine, by so much the lesse will she thinke it certeine. The ratling thunderbolt hath but his clap, the lightning but his flash, and as they both come in a moment, so doe they both ende in a minuite.

I, but *Euphues*, hath she not hard also that the dry touchewoode is kindled with lyme? that the greatest Mushrompe groweth in one night? that the fire quickly burneth the flaxe? that loue easily entereth into the sharpe wit without resistance, and is harboured there without repentaunce.

If therefore the Gods haue endewed hir with as much bountie as beautie, if she haue no lesse witte then she hath comelineffe: certes shee wyll neyther conceiue sinisterly of my sodeine fute, neither be coye to receiue me into hir seruice, neither suspect me of lyghtnesse in yeelding so lyghtly, neither reiect me disdainefully, for louing so hastely? Shall I not then hazarde my life to obtaine my loue? and deceiue *Philautus* to receiue *Lucilla*? Yes *Euphues*, where loue beareth sway, friendship can haue no shewe: As *Philautus* brought me for his shadowe the last supper, so will I vse him for my shadow till I haue gained his Saint. And canst thou wretch be false to him that is faithful to thee? Shall his curtesie bee cause of thy

crueltie? Wilt thou violate the league of fayth, to enherite the lande of folly? Shall affection be of more force then friendship, loue then lawe, lust then loyaltie? Knowest thou not that he that loseth his honestie, hath nothing els to loofe.

Tush the case is lyght, where reason taketh place, to loue and to lyue well, is not graunted to *Iupiter*. Who so is blynded with the caule of beautie, discerneth no colour of honesty. Did not *Giges* cut *Candaules* a coat by hys owne measure? Did not *Paris*, though he were a welcome guest to *Menelaus*, ferue his hoast a slipperly pranke? If *Philautus* had loued *Lucilla*, hee would neuer haue suffered *Euphues* to haue seene hir. Is it not the pray that enticeth the theefe to rife? Is it not the pleasaunt bayte that causeth the fleetest fish to byte? Is it not a by worde amongst vs, that gold maketh an honest man an ill man? Did *Philautus* accompt *Euphues* too [fo] simple to decypher beautie, or [fo] superstitious not to desire it? Did he deeme him a faint in reiecting fancy, or a sot in not discerning? Thought he him a *Stoycke*, that he woulde not be moued, or a stocke that he could not?

Well, wel, seeing the wound that bleedeth inwardly is most daungerous, that the fyre kept close burneth most furious, that ye Ouen dammed vp, baketh soonest, that fores hauing no vent fester secretly, it is hyghe tyme to vnfolde my secret loue to my secret friend. Let *Philautus* behaue himself neuer so craftely, he shal know that it must be a wyly Mousse that shall breede in the Cats eare: and bicause I resemble him in wit, I meane a little to dissemble with him in wyles. But O my *Lucilla*, if thy heart be made of that stone which may be mollified onely with bloud, would I had sipped of that ryuer in *Caria*, which turneth those that drinke of it to stones. If thyne eares be anoynted with the oyle of *Syria* that bereaueth hearing, would mine eyes had bene rubbed with the sirop of the Cedar tree, which taketh away sight.

If *Lucilla* be so proude to disdayne poore *Euphues*,

woulde *Euphues* were so happye to denye *Lucilla*, or if *Lucilla* be so mortyfied to lyue without loue, woulde *Euphues* were so fortunate to lyue in hate. I but my colde welcome foretelleth my colde fuit, I but hir priuie glaunces signifie some good Fortune. Fye fonde foole *Euphues*, why goest thou about to alleadge those things to cutte off thy hope which she perhaps woulde neuer haue founde, or to comfort my selfe with those reasons which shee neuer meaneth to propose: Tush it were no loue if it were certeyne, and a small conquest it is to ouerthrowe those that neuer resisteth.

In battayles there ought to be a doubtfull fight, and a desperat ende, in pleadinge a diffyculte enteraunce, and a defused determination, in loue a lyfe wythout hope, and a death without feare. Fyre commeth out of the hardest flynte wyth the steele. Oyle out of the dryest Ieate by the fyre, loue out of the stoniest hearte by fayth, by trust, by tyme. Hadde *Tarquinius* vsed his loue with coulours of countenuaunce, *Lucretia* woulde eyther wyth some pitie haue aunswered hys defyre, or with some perswasion haue stayed hir death. It was the heate of hys lust, that made hyr hast to ende hir lyfe, wherefore loue in neyther respecte is to bee condempned, but hee of rashnesse to attempte a Ladye furiouslye, and shee of rygor to punishe hys follye in hir owne fleshe, a fact (in myne opinion) more worthy the name of crueltie then chastitie, and fitter for a Monster in the defartes, then a Matrone of *Rome*. *Penelope* no lesse constaunt then shee, yet more wyse, woulde bee wearie to vnweaue that in the nyght, shee spunne in the daye, if *Vlyffes* hadde not come home the sooner. There is no woeman, *Euphues*, but shee will yeelde in time, bee not therefore dismaied either with high lookes or frowarde words.

Euphues hauing thus talked with himselfe, *Philautus* entered the chamber, and finding him so worne and wasted with continuall mourning, neither ioying in hys

meate, nor reioycing in his friend, with watry eyes vttered this speach.

Friend and fellow, as I am not ignoraunt of thy present weakenes, so I am not priuie of the cause: and although I suspect many things, yet can I assure my self of no one thing. Therefore my good *Euphues*, for these doubts and dumpes of mine, either remoue the cause, or reueale it. Thou hast hetherto founde me a cheerefull companion in thy myrth, and nowe shalt thou finde me as carefull with thee in thy moane. If altogether thou maist not be cured, yet maist thou bee comforted. If ther be any thing yat either by my friends may be procured, or by my life attained, that may either heale thee in part, or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore try me in this one thing. I neuer yet failed, and now I wil not fainte. Be bolde to speake and blush not: thy fore is not so angry but I can salue it, the wound not so deepe but I can searce it, thy grieue not so great [fore] but I can ease it. If it be ripe it shalbe lawnced, if it be broken it shalbe tainted, be it neuer so desperat it shalbe cured. Rise therefore *Euphues*, and take heart at grasse, younger thou shalt neuer be: plucke vp thy stomacke, if loue it selfe haue stoung thee, it shal not stifle thee. Though thou be enamoured of some Lady, thou shalt not be enchaunted. They that begin to pine of a consumcion, without delay preferue themselues with cullisses: he that feeleth his stomack enflamed with heat, cooleth it estsoones with conferues: delays breede daungers, nothing so perillous as procrastination. *Euphues* hearing this comfort and friendly counsaile, dissembled his sorrowing heart with a smiling face, aunswering him forthwith as followeth.

True it is *Philautus* that hee which toucheth the

Nettle tenderly, is soonest stung: that the Flye which playeth with the fire, is singed in the flame, that he that dalyeth with women is drawne to his woe. And as the Adamant draweth the heauie yron, the Harpe the fleete Dolphin, so beautie allureth the chaste minde to loue, and the wisest witte to lust: The example whereoff I woulde it were no lesse profitable, then the experience to me is lyke to be perillous. The Vine watered with Wine, is soone withered: the blossome in the fattest ground, is quickly blasted: the Goat the fatter shee is, the lesse fertile she is: yea man, the more wittie he is, the lesse happy he is. So it is *Philautus* (for why should I conceale it from thee, of whome I am to take counsaile) that since my last and first being with thee at the house of *Ferardo*, I haue felt such a furious battayle in mine owne body, as if it be not speedely repressed by pollicie, it wil cary my minde (the graund captaine in this fight) into endlesse captiuitie. Ah *Liuiia*, *Liuiia*, thy courtly grace with out coyneffe, thy blazing beautie without blemish, thy curteous demeanor without curiositie, thy sweet speech faouered with witte, thy comely mirth tempered with modestie? thy chaste lookes, yet louely: thy sharp taunts, yet pleasaunt: haue giuen me such a checke, that sure I am at the next viewe of thy vertues, I shall take thee mate: And taking it not of a pawne but of a Prince, the losse is to be accompted the lesse. And though they be commonly in a great cholar that receiue the mate, yet would I willingly take euery minute tenne mates to enioy *Liuiia* for my louing mate. Doubtlesse if euer she hir selfe haue bene scorched with the flames of desire, she wil be redy to quench the coales with curtesie in an other: if euer she haue bene attached of loue, she will rescue him that is drenched in desire: if euer she haue ben taken with the feuer of fancie, she will help his ague, who by a *quotidian* fit is conuerted into phrensie: neither can ther be vnder so delycate a hue lodged decept, neither in so beautifull a mould, a malicious minde: True it

is that the disposition of the minde, foloweth the composition of the body ; how then can she be in minde any way imperfect, who in body is perfect euey way, I know my successe will be good, but I know not how to haue acces to my goddes: neither do I want courage to discouer my loue to my friend, but some colour to cloake my comming to the house of *Ferardo* : for if they be in *Naples* as ielous as they bee in the other parts of *Italy*, then it behoueth me to walke circumspectly, and to forge some cause for mine often comming. If therefore *Philautus*, thou canst set but this fether to mine arrow, thou shalt see me shoote so neere, that thou wilt accompt me for a cunning Archer. And verily if I had not loued thee well, I would haue swallowed mine own sorrow in silence, knowing yat in loue nothing is so daungerous as to perticipate the meanes thereof to an other, and that two may keepe counsaile if one be away, I am therefore enforced perforce, to challenge that curtesie at thy hands, which earst thou didst promise with thy heart, the performance whereoff shall binde me to *Philautus*, and prooue thee faithfull to *Euphues*. Now if thy cunning be answerable to thy good will, practise some pleasant conceipt vpon thy poore patient: one dram of *Ouids* art, some of *Tibullis* drugs, one of *Propertius* pilles, which may cause me either to purge my new disease, or recouer my hoped desire. But I feare me wher so straunge a sicknesse is to be recured of so vnskillfull a Phisition, that either thou wilt be to bold to practise, or my body too weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I wil follow thy counsel, and become thy cure, desiring thee to be as wise in ministring thy Phisick, as I haue bene willing to putte my lyfe into thy handes.

Philautus thinking al to be gold that glistered, and all to be Gospell that *Euphues* vttered, answered his forged gloasse with this friendly cloasse.

In that thou hast made me priuie to thy purpose, I

will not conceale my practife : in yat thou craueſt my aide, affure thy ſelfe I will be the finger next thy thombe : infomuch as thou ſhalt neuer repent thee of ye one or the other, for perfwade thy ſelfe that thou ſhalt finde *Philautus* during life ready to comfort thee in thy miſfortunes, and ſuccour thee in thy neceſſitie. Concerning *Liui*a, though ſhe be faire, yet is ſhe not ſo amiable as my *Lucilla*, whoſe ſeruaunt I haue bene the terme of three yeres : but leaſt compariſons ſhould ſeeme odious, chiefly where both the parties be without compariſon, I will omitte that, and ſeing that we had both rather be talking with them, then tatling of them, we will immediately goe to them. And truly *Euphues*, I am not a lyttle glad, that I ſhall haue thee not only a comfort in my life, but alſo a companion in my loue : As thou haſt ben wiſe in thy choice, ſo I hope thou ſhalt be fortunate in thy chaunce. *Liui*a is a wench of more wit then beautie, *Lucilla* of more beautie then wit, both of more honeſtie then honour, and yet both of ſuch honour, as in all *Naples* there is not one in birth to be compared with any of them both*. How much therefore haue wee to reioyce in our choice. Touching our acceſſe, be thou ſecure, I will flappe *Ferardo* in the mouth with ſome conceipt, and fil his olde head ſo full of new fables, that thou ſhalt rather be earneſtly entreated to reſpaire to his houſe, then euill entreated to leaue it. As olde men are very ſuſpicious to miſtruſt euery thing, ſo are they verye credulous to beleue any thing : the blynde man doth eate manye a Flye, yea but ſayd *Euphues*, take heede my *Philautus*, that thou thy ſelf ſwallow not a Gudgen, which word *Philautus* did not mark, vntil he had almoſt digeſted it. But ſaid *Euphues*, let vs go deuoutly to ye ſhrine of our Saints, there to offer our deuotion, for my books teach me, that ſuch a wound muſt be healed wher it was firſt hurt, and for this diſeaſe we will vſe a common remedie, but yet comfortable. The eye that blinded thee, ſhall make thee ſee, the Scorpion that ſtung thee ſhall heale

thee, a sharpe fore hath a short cure, let vs goe: to the which *Euphues* consented willyngly, smiling to himselfe to see how he had brought *Philautus*, into a fooles Paradise.

Heere you may see Gentlemen, the falsehood in fellowship, the fraude in friendship, the paynted sheath with the leaden dagger, the faire wordes that make fooles faine: but I will not trouble you with superfluous addition, vnto whom I feare mee I haue bene tedious with the bare discourse of this rude historie.

Philautus and *Euphues* repaired to the house of *Ferardo*, where they founde Mistres *Lucilla* and *Liuisa*, accompanied with other Gentlewomen, neyther beeing idle, nor well imployed, but playing at cardes. But when *Lucilla* beheld *Euphues*, she coulde scarcely containe hir selfe from embracing him, had not womanly shamefastnes and *Philautus* his presence, stayed hir wisedome.

Euphues on the other side was fallen into such a traunce, that he had not ye power either to succor himselfe, or salute the gentlewomen. At the last *Lucilla*, began as one that best might be bolde, on this manner.

Gentlemen, although your long absence gaue mee occasion to think that you dislyked your late entertainment, yet your comming at the last hath cut off my former suspition: And by so much the more you are welcome, by how much the more you were wished for. But you Gentleman (taking *Euphues* by the hande) were the rather wished for, for that your discourse being left vnperfect, caused vs all to longe (as woemen are wont for thinges that lyke them) to haue an ende thereof. Unto whome *Philautus* replied as followeth.

Mistres *Lucilla*, though your curtesie made vs nothing to doubt of our welcome, yet modestye caused vs to pinch curtesie, who should first come: as for my friende, I thinke hee was neuer wished for

heere so earnestly of any as of himselfe, whether it myght be to renewe his talke, or to recant his sayings, I cannot tell. *Euphues* takynge the tale out of *Philautus* mouth, aunswered: Mistres *Lucilla*, to recant verities were heresie, and renewe the prayses of woemen flattery: the onely cause I wysht my selfe heere, was to giue thanks for so good entertainment the which I could no wayes deserue, and to breede a greater acquaintaunce if it might be to make amendes. *Lucilla* inflamed with his presence, said, nay *Euphues* you shall not escape so, for if my curtesie, as you say, were ye cause of your comming, let it also be ye occasion of ye ending your former discourse, otherwise I shall thinke your prooffe naked, and you shall finde my rewarde nothinge. *Euphues* nowe as willing to obey as shee to commaunde, addressed himselfe to a farther conclusion, who seeing all the gentlewomen readie to giue him the hearing, proceeded as followeth.

I haue not yet forgotten yat my last talke with these gentlewomen, tended to their prayses, and therefore the ende must tye vp the iust prooffe, otherwise I shold fet downe *Venus* shadow without the liuely substance.

As there is no one thing which can be reckened either concerning loue or loyaltie wherin women do not excell men, yet in feruencye aboue all others, they so farre excede, that men are lyker to meruaile at them, then to imitate them, and readier to laugh at their vertues then emulate them. For as they be harde to be wonne without tryall of greate faith, so are they hard to be lost without great cause of ficklenesse. It is long before the colde water seeth, yet being once hot, it is long before it be cooled, it is long before salt come to his saltnesse, but being once seasoned, it neuer looseth his fauour.

I for mine owne part am brought into a Paradise by the onely imagination of woemens vertues, and were I perswaded that all the Diuelles in hell were woemen, I woulde neuer liue deuoutlye to enherite

heauen, or yat they were al Saintes in heauen, I woulde liue more stricktly for feare of hell. What coulde *Adam* haue done in his Paradise before his fall without a woeman, or howe woulde [coulede] he haue ryfe agayne after his fall wyth[out] a woeman? Artificers are wont in their last workes to excell themfelues, yea, God when he had made all thinges, at the last, made man as most perfect, thinking nothing could be framed more excellent, yet after him hee created a woman, the expresse Image of Eternitie, the lyuely picture of Nature, the onely steele glasse for man to beholde hys infirmities, by comparinge them wyth woemens perfections. Are they not more gentle, more wittie, more beautifull then men? Are not men so bewytched with their qualyties that they become madde for loue, and woemen so wise that they [doo] detest lust.

I am entred into so large a field, that I shall sooner want time then prooffe, and so cloye you wyth varietie of prayfes [phrases], that I feare mee I am lyke to infect women with pride, whiche yet they haue not, and men with spyte whyche yet I woulde not. For as the horse if he knew his owne strength were no wayes to be brided, or the Vnicorne his owne vertue, were neuer to bee caught, so woemen if they knewe what excellency were in them, I feare mee men should neuer winne them to their wills, or weane them from their minde.

Lucilla beganne to smyle, saying, in faith *Euphues*, I woulde haue you staye there, for as the Sunne when he is at the highest beginneth to goe downe, so when the prayfes of women are at the best, if you leaue not, they wyll beginne to fayle, but *Euphues* (beinge rapt with the sight of his Saint) aunswered, no no *Lucilla*. But whilest he was yet speakeinge, *Ferardo* entered, whome they all duetifully welcommed home, who rounding *Philautus* in the eare, desired hym to accompanye hym immediatlye without farther pausinge, protesting it shoulde bee as well for his preferment as for

his owne profite. *Philautus* consentinge, *Ferardo* sayde vnto hys daughter.

Lucilla, the vrgent aff[a]yres I haue in hande, wyll scarce suffer mee to tarrye with you one houre, yet my returne I hope will bee so short, that my absence shall not breede thy sorrowe: in the meane season I commit all things into thy custody, wishing thee to vse thy accustomable curtesie. And seeing I must take *Philautus* with mee, I will bee so bolde to craue you Gentleman (his friende) to supply his roome, desiring you to take this hastye warning for a hartye welcome, and so to spend this time of mine absence in honest myrth. And thus I leaue you.

Philautus knewe well the cause of thys fodeyne departure, which was to redeeme certeine landes that were morgaged in his Fathers time, to the vse of *Ferardo*, who on that condition had before time promised him his daughter in mariage. But returne we to *Euphues*.

Euphues was surprised with such increadible ioye at this straunge euent, that he had almost founded, for seeing his coriuall to be departed, and *Ferardo* to giue him so friendly entertaynment, doubted not in time to get the good wil of *Lucilla*: Whom finding in placé conuenient without company, with a bold courage and comely gesture, he began to assay hir in this fort.

Gentlewoman, my acquaintance beeing so little, I am afrayd my credite wyll be lesse, for that they commonly are sooneest beleued, that are best beloued, and they lyked best whom we haue knowen longest, neuerthelesse the noble minde suspecteth no guyle without cause, neither condemneeth any wight* without prooffe: hauing therefore notife of your heroycall heart, I am the better perswaded of my good hap. So it is *Lucilla*, that comming to *Naples* but to fetch fire, as the by[e] word is, not to make my place of abode, I haue founde such flames that I can neither quench them with ye water of free will, neither coole them

with wifdome. For as the Hoppe, the poale beeing neuer to hye, groweth to the ende, or as the drye Beech kindled at the roote, neuer leaueth vntill it come to the toppe: or as one droppe of poyson disperfeth it felfe into euery vaine, fo affection hauing caught holde of my heart, and the sparkles of loue kindled my Lyuer, wyll fodeynelye, though fecretly, flame vp into my heade, and fpreade it felfe into euerye finewe. It is your beautie (pardon my abrupte boldneffe) Lady, that hath taken euery parte of me prifoner, and brought mee vnto this deepe diffrefte, but feeing women when one prayfeth them for their deferts, deeme that he flattereth them to obteine his defire, I am heere prefent to yeeld my felfe to fuch tryal, as your courtesie in this behalfe fhall require. Yet will you commonly obiect this to fuch as ferue you, and flarue to winne your good wil, that hot loue is foone colde: that the Bauin though it burne bright, is but a blaze: that fcaolding water if it ftand a while tourneth almoft to Ice: that Pepper though it be hot in the mouth, is colde in the Maw: that the faith of men, though it fry in their words, it freeseth in their workes: Which things (*Lucilla*) albeit they be fufficient to reprove the lyghtneffe of fome one, yet can they not conuince euery one of lewdnes: neither ought the conftancie of all, to be brought in queftion through the fubtiltie of a few. For although the worme entreth almoft into euery wood, yet he eateth not the *Cedar* tree. Though the ftone *Cylindrus* at euery thunder clap, rowle from the hil, yet the pure fleeke ftone mounteth at the noyfe: though the ruft fret the hardeft fteele, yet doth it not eate into the Emeraulde: though *Polypus* chaunge his hue, yet the *Salamander* keepeth his coulour: though *Proteus* tranfforme himfelfe into euerie fhape: yet *Pigmalion* reteineth his olde forme: though *Aeneas* were too fickle to *Dido*, yet *Troylus* was too faithfull to *Crefsid*: though others feeme counterfeit in their deedes, yet *Lucilla*, perfwade your felfe, that *Euphues* will be alwayes currant in his

dealings. But as the true golde is tryed by the touch, [and] the pure flint by the stroake of the yron, so the loyall heart of the faithfull loue, is knowen by the tryall of his Ladie: of the which tryall (*Lucilla*) if you shall accompt *Euphues* worthy, assure your selfe, he will be as readie to offer himselfe a Sacrifice for your sweete fake, as your selfe shall be willing to employe him in your seruice. Neither doth he desire to be trusted any way, vntil he shal be tryed euery way: neither doth he craue credite at the first, but a good countenance, till time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldened by your exceeding courtesie: I haue vnfolded mine entire loue, desiring you hauing so good leasure, to giue so friendlye an aunswere, as I may receiue comforte, and your commendacion.

Lucilla, although she were contented to heare this desired discourse, yet did shee seeme to bee somewhat displeas'd. And truly I know not whether it be peculiar to that sexe to dissemble with those whom they most desire, or whether by craft they haue learned outwardly to loath that, which inwardly they most loue: yet wisely did she cast this in hir head, that if she should yeelde at the first assault, he would thinke hir a light huswife: if she should reiect him scornfully a very haggard: minding therefore that he shoulde neither take holde of hir promise, neither vnkindnesse of hir precisenesse, she fed him indifferently, with hope and dispaire, reason and affection, life and death. Yet in the ende arguing wittily vpon certeine questions, they fel to such agreement, as poore *Philautus* would not haue agreed vnto if he had ben present, yet alwayes keeping the [her] body vndefiled. And thus she replied:

Gentleman, as you may suspect me of idlenesse in giuing eare to your talke, so may you conuince me of lightnesse in aunswering such

toyes: certes as you haue made mine eares glow at the rehearfall of your loue, so haue you galled my heart with ye remembraunce of your folly. Though you came to *Naples* as a straunger, yet were you welcome to my fathers house as a friend: And can you then so much transgresse the bonds of honour (I will not say of honestie,) as to sollicit a fute more sharpe to me then death? I haue hetherto God bee thanked, lyued without suspition of lewdenefse, and shall I now incurre the daunger of sensual libertie? What hope can you haue to obtaine my loue, seeing yet I could neuer affoord you a good looke? Do you therefore thinke me easely entised to the bent of your bow, bicause I was easely entreated to listen to your late discourse? Or seeing mee (as finely you glofe) to excell all other in beautie, did you deeme that I would exceede all other in beastlines? But yet I am not angry *Euphues*, but in agonye: For who is shee that will frette or fume with one that loueth hir, if this loue to delude me. be not diffembled. It is that which causeth me most to feare, not that my beautie is vnknown to my self, but that commonly we poore wenches are deluded through light beliefe, and ye men are naturally enclined craftely to lead your lyfe. When the Foxe preacheth, the Geese perish. The Crocodile shrowdeth greatest treason vnder most pitiful teares: in a kissing mouth there lyeth a galling minde. You haue made so large profer of your seruice, and so faire promyses of fidelytie, that were I not ouer charie of mine honestie, you woulde inueigle me to shake handes with chastitie. But certes I will either lead a virgins life in earth (though I lead Apes in hel) or els follow thee rather then thy gifts: yet am I neither so precise to refuse thy profer, neither so peeuissh to disdaine thy good wil: so excellent alwayes are the gifts which are made acceptable by the vertue of ye giuer. I did at the first entraunce discern the loue, but yet dissemble it. Thy wanton glaunces, thy scalding fighes, thy louing signes caused me to blush

for shame and to looke wanne for feare, leaft they should be perceiued of any. These subtill shifts, these painted practises (if I wer to be wonne) would soone weane me from the teate of *Vesta* to the toyes of *Venus*. Besides this thy comly grace, thy rare qualities, thy exquisite perfection, were able to moue a minde halfe mortified to transgresse the bonds of maidenly modestie. But god shield *Lucilla*, that thou shouldest be so carelesse of thine honour, as to commit the state thereof to a straunger. Learne thou by me *Euphues* to dispise things that be amiable, to forgoe delightfull practises, beleue mee it is pietie to absteyne from pleasure.

Thou art not the first that hath solicted this fute, but the first that goeth about to seduce me, neither discernest thou more then other, but darest more then any, neither hast thou more art to discouer thy me[a]ning, but more heart to open thy minde. But thou preferredst me before thy lands, thy liuings, thy life : thou offerest thy selfe a sacrifice for my securitie, thou profereest me the whole and only souereignetie of thy seruice : Truly I were very cruel and hard hearted, if I should not loue thee : hard hearted albeit I am not, but truly loue thee I cannot, whom I doubt to be my louer.

Moreouer I haue not ben vsed to the court of *Cupide*, wherein ther be more slights then ther be Hares in *Athon*, then Bees in *Hybla*, then starres in heauen. Besides this, the common people here in *Naples* are not only both very suspitious of other mens matters and manners, but also very iealous ouer other mens children and maidens, either therefore dissembles thy fancie or desist from thy folly.

But why shouldest thou desist from the one, seeing thou canst cunningly dissembles the other. My father is now gone to *Venice*, and as I am vncerteine of his returne, so am I not priuy to the cause of his trauayle : But yet is he [he is] so from hence, that he seeth me in his absence. Knowest thou not *Euphues*, that kinges haue

long armes, and rulers large reaches? neither let this comfort thee, that at his departure he deputed thee in *Philautus* place. Although my face cause him to mistrust my loyalty, yet my faith enforceth him to giue me this liberty: though he be suspitious of my faire hiew, yet is he secure of my firme honesty. But alas *Euphues*, what truth can there be* found in a trauailer? what stay [trust] in a st[r]aunger? whose words and bodyes both watch but for a winde, whose feete are euer fleeting, whose faith plyghted on the shoare, is turned to periurye when they hoyse [hoyst] sayle. Who more traitorous to *Phillis* then *Demophoon*? yet hee a trauayler. Who more periured to *Dido* then *Aeneas*? and he a straunger: both these Queenes, both they Caytiffes. Who more false to *Ariadne* then *Thefeus*? yet he a sayler. Who more fickle to *Medea* then *Iafon*? yet he a starter: both these daughters to great Princes, both they vnfaithfull of their promises. Is it then likely yat *Euphues* will be faythfull to *Lucilla*, being in *Naples* but a sojourner? I haue not yet forgotten the inuectiue (I can no [cannot] otherwyse terme it) which thou madest against beauty, sayinge, it was a deceitful bayte with a deadly hooke, and a sweet poyson in a paynted pot. Canst thou then be so vnwise to swallowe the bayte which will breede thy bane? To swill the drinke that will expyre thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst feede on the earth, or with the Quayle and Roebucke, be fat with poyson: or with beautye liue in all brauerye. I feare me thou hast the stone *Contineus* about thee, which is named of the contrarye, that though thou pretende fayth in thy words, thou deuifest fraude in thy heart: yat though thou seeme to prefer loue, thou art inflamed with lust. And what for that? Though thou haue eaten the feedes of Reckat [Rackat], which breede incontencie, yet haue I chewed the leafe Cresse which mainteineth modestie.

Though thou beare in thy bosom the hearb *Araxa*,

most noisome to virginitie, yet haue I the stone that groweth in the mount *Tmolus*, the vpholder of chastitie. You may Gentleman accompt me for a colde Prophet, thus hastely to deuine of your disposition: pardon me *Euphues*, if in loue I cast beyond the Moone, which bringeth vs women to endles moane. Although I my self were neuer burnt wherby I should dread the fire, yet the schorching of others in the flames of fancy, warneth me to beware: Though I as yet neuer tried any faithles wherby I should be feareful, yet haue I read of many that haue ben periured, which causeth me to be careful: though I am able to conuince none by prooffe, yet am I enforced to suspect one vppon probabylities. Alas we silly soules which haue neither wit to decypher the wiles of men, nor wisdome to dissembles our affection, neither craft to traine in young louers, neyther courage to withstande their encounters, neither discretion to discerne their dubling, neither hard harts to reiect their complaints: we I say, are soone enticed, beeing by nature simple, and easily entangled, beeing apte to receiue the impressiion of loue. But alas, it is both common and lamentable, to behold simplicitie intrapped by subtiltie, and those that haue most might, to be infected with most mallice. The Spider weaueth a fine web to hang the Fly, the Wolfe weareth a faire face to deuour the Lambe, the Mirlin striketh at the Partridge, the Eagle often snappeth at the Fly, men are alwayes laying baites for women, which are the weaker vessels: but as yet I could neuer heare man by such snares to entrappe man: For true it is that men themselues haue by vse obserued, yat it must be a harde Winter when one Wolfe eateth another. I haue read, that the Bull being tyed to the Figge tree, looseth his strength, yat the whole heard of Deare stand at the gaze, if they smell a sweete apple: that the *Dolphin* by the found of Musicke is brought to ye shoare. And then no meruaile it is yat if the fierce Bull be tamed with the Fig tree, if that women being as weake as sheepe, be

ouercome with a Figge : if the wilde Deare be caught with an apple, that the tame Damzell is wonne with a blossome : if the fleete *Dolphin* be allured with harmony, that women bee entangled with the melody of mens speach, faire promises and solemne protestations. But folly it were for me to marke their mischiefes, sith I am neither able, neither they willing to amende their manners : it becommeth me rather to shew what our sexe should doe, then to open what yours doth.

And seeing I cannot by reason restraine your importunate suite, I will by rygour done on my selfe, cause you to refraine the meanes. I would to God *Ferardo* were in this point lyke to *Lyfander*, which woulde not suffer his daughters to weare gorgeous apparell, saying, it would rather make them common then comely. I would it were in *Naples* a lawe, which was a custome in *Aegypt*, that women should alwayes goe bare foote to the intent they might keepe themselues alwayes at home, that they shold be euer like to the Snaile, which hath euer his house on his head. I meane so to mortifie my selfe, that in steede of filkes, I wil weare sackcloth : for Owches and Bracelletes, Leere and Caddys : for the Lute, vse the Distaffe : for the Penne, the Needle : for louers Sonettes, Davids Psalmes. But yet I am not so fenceles altogether to reiect your seruice : which if I wer certainly assured to procede of a simple mind, it shold not receiue so simple a reward. And what greater tryall can I haue of thy simplicitie and truth, then thine owne request which desireth a triall. I, but in the coldest flint there is hot fire, the Bee that hath hunny in hir mouth, hath a sting in hir tayle : the tree that beareth the sweetest fruite, hath a sower sap : yea, the wordes of men though they seeme smooth as oyle : yet their heartes are as crooked as the stalke of Iuie. I woulde not *Euphues* that thou shouldest condemne me of rigour, in that I seeke to affwage thy folly by reason : but take this by the way, that although as yet I am disposed to lyke of none? yet whensoever I shall loue any, I

wil not forget thee : in the meane feason accompt me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a colde shiuering, to heare this newe kinde of kindnesse : fuch sweete meate, fuch fowre fauce : fuch fayre wordes, fuch fainte promifes : fuch hot loue, fuch colde desire : fuch certeine hope, fuch fodeine chaunge : and floode lyke one that had looked on *Medufaes* heade, and fo had beene tourned into a stone.

Lucilla feeing him in this pitiful plight, and fearing he would take stand if the lure were not cast out, toke him by the hand, and wringing him softly, with a fmiling countenance began thus to comfort him.

Me thinks *Euphues* chaunging fo your colour, vpon the fodeine, you wil soone chaunge your coppie : is your minde on your meate? a penny for your thought.

Mistres (quoth he) if you would by al my thoughts at that price? I should neuer be wearye of thinking, but feeing it is too [so] deere, reade it and take it for nothing.

It seemes to me (said she) that you are in some brown study, what coulours you might best weare for your Lady.

In deede *Lucilla* you leuel shrewdly at my thought, by the ayme of your owne imagination, for you haue giuen vnto me a true loue[r]s knot wrought of changeable Silke, and you deeme that I am deuifing how I might haue my coulours changeable also, that they might agree : But lette this with fuch toyes and deuifes passe, if it please you to commaunde me anye seruice I am heere ready to attend your [p]leasure. No seruice *Euphues*, but that you keepe silence, vntil I haue vttered my minde : and secrecie when I haue vnfolded my meaning.

If I should offende in the one I were too bolde, if in the other too beastly.

Well then *Euphues* (sayd shee) so it is, that for the hope that I conceiue of thy loyaltie, and the happie succeffe that is like to ensue of this our loue, I am

content to yeelde thee the place in my heart which thou desirest and deseruest aboue all other, which consent in me if it may any wayes breede thy contentation, sure I am that it will euery way worke my comfort. But as either thou tenderest mine honour or thine owne safetie, vse such secrecie in this matter, that my father haue no inckling heereoff, before I haue framed his minde fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they good fortune to vndermine them by pollicie. The soft droppes of raine perce the hard Marble, many strokes ouerthrow the tallest Oke, a silly woman in time may make such a breach into a mans heart, as hir teares may enter without resistaunce: then doubt not, but I wil so vndermine mine olde father, as quickly I wil enioy my new friend. Tush *Philautus* was liked for fashions sake, but neuer loued for fancie sake: and this I vowe by the faith of a Virgin, and by the loue I beare thee, (for greater bands to confirme my vow I haue not) that my father shall sooner martir mee in the fire then marye mee to *Philautus*. No no, *Euphues*, thou onely hast wonne me by loue, and shalt onely weare me by law: I force not *Philautus* his fury, so I may haue *Euphues* his friendship: neither wil I prefer his possessions before thy person, neither esteeme better of his lands, then of thy loue. *Ferardo* shal sooner disherite me of my patrimony, then dishonour me in breaking my promise? It is not his great manners, but thy good manners, that shal make my mariage. In token of which my sincere affection, I giue thee my hande in pawne, and my heart for euer to be thy *Lucilla*. Vnto whom *Euphues* aunswered in this manner.

If my tongue were able to vtter the ioyes that my heart hath conceiued, I feare me though I be well beloued, yet I should hardly be beleued. Ah my *Lucilla*, how much am I bound to thee, which prefferest mine vnworthinesse, before thy Fathers wrath: my happinesse, before thine owne misfortune: my loue,

before thine owne life? How might I excell thee in curtesie, whom no mortall creature can exceed in constancie? I finde it now for a fetled truth, which earst I accompted for a vaine talke, that the purple dye will neuer staine, that the pure Cyuet will neuer loofe his fauour, that the greene Laurell will neuer chaunge his coulour, that beautie can neuer be blotted with discourtesie. As touching secrecie in this behalf, assure thy selfe, that I will not so much as tell it to my selfe. Commaund *Euphues* to runne, to ride, to vndertake any exployt be it neuer so daungerous, to hazard himselfe in any enterprife, be it neuer so desperate. As they wer thus pleasauntly conferring the one with the other, *Liuiia* (whom *Euphues* made his stale) entered into the Parlour, vnto whome *Lucilla* spake in these termes.

Dost thou not laugh *Liuiia*, to see my ghostly father keepe me heere so long at shrifte? Truely (aunswered *Liuiia*) me thinks yat you smile at some pleasaunt shift, either he is slow in enquiring of your faults, or you slacke in aunswering of his questions: and thus being supper time they all fate downe, *Lucilla* well pleased, no man better content then *Euphues*, who after his repast hauing no opportunitie to confer with his louer, had small lust to continue with the gentlewomen any longer, seeing therefore he could frame no meanes to worke his delyght, he coyned an excuse to hasten his departure, promising the next morning to trouble them againe as a guest more bold then welcome, although in deede he thought himselfe to be the better welcome, in saying that he would come.

But as *Ferardo* went in post, so hee retourned in hast hauing concluded with *Philautus*, that the mariage should immediatly be consummated, which wrought such a content in *Philautus*, that he was almost in an extasie through the extremitie of his passions: such is the fulnesse and force of pleasure, that ther is nothing so daungerous as the fruition, yet knowing that delays bring daungers, although hee nothing doubted of

Lucilia whome hee loued, yet feared he the ficklenesse of olde men, which is alwayes to be mistrusted.

Hee vrged therefore *Ferardo* to breake with his Daughter, who beeing willyng to haue the matche made, was content incontinentlye to procure the meanes: finding therefore his daughter at leasure, and hauing knowledge of hir former loue, spake to hir as followeth.

Deere daughter as thou hast long time liued a maiden, so now thou must learne to be a Mother, and as I haue bene carefull to bring thee vp a Virgin, so am I now desirous to make thee a Wife. Neither ought I in this matter to vse any perswasions, for that maidens commonly now a dayes are no sooner borne, but they beginne to bride it: neither to offer any great portions, for that thou knowest thou shalt enherite al my possessions. Mine onely care hath bene hetherto, to match thee with such an one, as shoulde be of good wealth, able to mainteine thee: of great worship, able to compare with thee in birth: of honest conditions, to deserue thy loue: and an *Italian* borne to enioy my landes. At the last I haue found one aunswerable to my desire, a Gentleman of great reuenewes, of a noble progenie, of honest behauiour, of comly personage, borne and brought vp in *Naples*, *Philautus* (thy friend as I gesse) thy husband *Lucilla* if thou lyke it, neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should breede thy loathing.

And surely I reioyce the more that thou shalt bee linked to him in mariage, whom thou hast loued, as I heare beeing a maiden, neither can there any iarres kindle betweene them, wher the mindes be so vnited, neither any iealousie arise, where loue hath so long bene fetled. Therefore *Lucilla*, to the ende the desire of either of you may now be accomplyshed to the delyght of you both, I am heere come to finishe the contract by giuing handes, which you haue already begunne betweene your selues by ioyning of hearts, that as

GOD doth witnesse the one in your consciences, so the world may testifie the other, by your conuerlations, and therefore *Lucilla*, make such aunswere to my request, as may lyke me and fatiffie thy friende.

Lucilla abashed with this sodaine speach of hir father, yet boldened by the loue of hir friend, with a comly bashfulnesse, aunswered him in this manner.

Reuerend sir, the sweetenesse that I haue found in the vndefyled estate of virginitie, causeth me to loath the fower fauce which is myxed with matrimony, and the quiet life which I haue tryed being a mayden, maketh me to shun the cares that are alwayes incident to a mother, neither am I so wedded to the world that I should be moued with great possessions, neither so bewitched with wantonneffe, that I shoulde be entyfed with any mans proportion, neither if I were so disposed would I be so proude, to desire one of noble progenie, or so precise to choose one onely in mine owne countrey, for that commonly these things happen alwayes to the contrary. Doe wee not see the noble to match with the base, the rich with the poore, the *Italian* oftentimes with the *Portingale*? As loue knoweth no lawes, so it regardeth no conditions: as the loue maketh no pawse where he lyketh, so he maketh no conscience of these idle ceremonies. In that *Philautus* is the man that threatneth such kindenesse at my handes, and suche curtesie at yours, that he shoulde accompt me his wife before he wo[o]e mee, certainly he is lyke for mee to make his rec[k]oningtwice, bicause hereckoneth without his Hostesse. And in this *Philautus* would either shew himselfe of great wisedome to perswade, or me of great lyghtnes to be allured: although the Loadstone draw yron, yet it cannot moue gold: though the Iette gather vp the lyght* straw, yet can it not take vp the pure Steele. Although *Philautus* thinke himselfe of vertue sufficient to winne his loue, yet shall he not obtaine *Lucilla*. I cannot but smyle to heare yat a maryage should be solemnized, where neuer was any mention of assuring, and that the wooing should be a daye after the wedding.

Certes if when I looked merily on *Philautus* he deemed it in ye way of mariage, or if seeing me disposed to iest, he tooke me in good earnest: then sure hee might gather some presumption of my loue, but no promise. But me thinkes it is good reason, that I shoulde bee at mine owne brideall, and not giuen in the Church, before I knowe the Bridegroom. Therefore deere Father in mine opinion as ther can be no bargaine where both be not agreed, neither any Indentures sealed where the one will not consent: so canne there be no contract where both be not content: no banes asked lawefully, where one of the parties forbiddeth them: no mariage made where no match was ment. But I wil hereafter frame my self to be coy, feing I am claimed for a wife bicause I haue bene curteous: and giue my self to melancholy, feing I am accompted wonne in that I haue bene merry. And if euery Gentleman bee made of the mettall that *Philautus* is, then I feare I shall be challenged of as many as I haue vsed to company with, and be a common wife to all those that haue commonly resorted hether.

My duetie therefore euer referued, I here on my knees forswear *Philautus* for my husband, although I accept him for my friend, and seeing I shal hardly be induced euer to match with any, I besech you if by your fatherly loue I shall be compelled, that I may match with such a one as both I may loue and you may lyke.

Ferardo being a graue and wise Gentleman, although he were throughly angry, yet he dissembled his fury, to the ende he might by craft discover hir fancy, and whispering *Philautus* in the eare (who stooode as though he had a flea in his eare) desired him to kepe silence, vntil he had vndermined hir by subtiltie, which *Philautus* hauing graunted, *Ferardo* began to sift his daughter with this deuice. *Lucilla*, thy coulour sheweth thee to bee in a great choler, and thy hotte wordes bewray thy heauy wrath, but be patient, feing al my talke

was onely to trye thee : I am neither so vnnaturall to wreaft thee againft thine owne wil, neither so malytious to wedde thee to any againft thine own lyking : for well I know what iarres, what ieloufie, what strife, what stormes enfue, where the match is made rather by the compulſion of the parents, then by the conſent of the parties : neither doe I like thee the leſſe in that thou lykeſt *Philautus* ſo little, neither can *Philautus* loue thee ye worſe in that thou loueſt thy ſelfe ſo well, wiſhing rather to ſtande to thy chaunce, then to the choyce of any other. But this grieueth me moſt, that thou art almoſt vowed to the vayne order of the veſtal virgins, diſpiſing, or at the leaſt not deſiring the ſacred bandes of *Iuno*, hir bedde. If thy mother had bene of that minde when ſhe was a mayden, thou haddeſt not nowe bene borne, to be of this minde to be a virgin. Way with thy ſelfe what ſlender profit they bring to the common wealth, what ſlight pleaſure to themſelues, what great grieſe to their parents, which ioy moſt in their offspring, and deſire moſt to enioy the noble and bleſſed name of a graundfather. Thou knoweſt that the talleſt Aſh is cut down for fuell, bicauſe it beareth no good fruite : that the Cow that giues no milke, is brought to the ſlaughter : that the Drone that gathereth no Honny is contemned : that the woman that maketh hir ſelfe barren by not marrying, is accompted amonge the Grecian Ladyes worſe then a carryon, as *Homer* reporteth.

Therefore *Lucilla*, if thou haue any care to be a comfort to my hoary haires, or a commoditie to thy common weale, frame thy ſelf to that honourable eſtate of Matrimony, which was ſanctified in Paradife, allowed of [of] the Patriarches, hallowed of the olde Prophets, and commended of al perſons. If thou lyke any, be not aſhamed to tell it me, which onely am to exhort thee, yea and as much as in me lyeth to commaunde thee, to loue one : If he be baſe, thy bloud will make him noble : If beggerly, thy goods ſhall make him wealthy : If a ſtraunger thy freedome may [ſhall] enfraunchiſe him : If

he be young, he is the more fitter to be thy pheere: if he be olde, the lyker to thine aged father. For I had rather thou shouldest leade a lyfe to thine owne lyking in earthe, then to thy great torments, leade Apes in Hell. Be bolde therefore to make me partaker [partener] of thy defyre, which will be partaker of thy diseafe: yea, and a furtherer of thy delightes, as farre as either my friendes, or my landes, or my life will stretch.

Lucilla perceiuing the drift of the olde Foxe hir father, waied with hir self what was the best to be done, at the last not waying hir fathers ill will, but encouraged by loue, shaped him an aunswere which pleased *Ferardo* but a lyttle, and pinched *Philautus* on the persons syde, on this manner.

Deere Father *Ferardo*, although I see the bayte you laye to catch mee, yet I am content to swallowe the hooke, neither are you more desirous to take mee napping, then I willing to confesse my meaning. So it is that loue hath as well inuegled me as others, which make it as straunge as I. Neither doe I loue him so meanelly that I should be ashamed of his name, neither is his personage so meane that I shoulde loue him shamefully: It is *Euphues* that lately a[r]riued here at *Naples*, that hath battered the bulwark of my brest, and shal shortly enter as conquerour into my bosome. What his wealth is, I neither knowe it nor way it: what his wyt is, all *Naples* doth know it and wonder at it: neyther haue I bene curious to enquire of his progenitors, for that I know so noble a minde could take no original but from a noble man, for as no Bird can looke against the Sunne but those that be bredde of the Eagle, neither any Hawke soare so high as the broode of the Hobby, so no wight can haue such excellent qualyties except he descende of a noble race, neither be of so high capacitie, vnlesse he issue of a high progeny. And I hope *Philautus* will not be my foe, seeing I haue chosén his deere friend, neither you Father be displeaséd, in that *Philautus* is displacéd. You neede not muse that I should so sodeinly be en-

tangled, loue giues no reason of choyce, neither will it suffer any repulse. *Mirra* was enamoured of hir naturall Father, *Biblis* of hir Brother, *Phædra* of hir sonne in lawe: If Nature canne no waye resist the furye of affection: how shoulde it be stayed by wisdom?

Ferardo interrupting hir in the middle of hir discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharp words would but sharpen hir froward will, and thus aunswered hir briefly.

Lucilla, as I am not presently to graunt my good wil, so meane I not to reprehend thy choyce, yet wisdom willeth me to pawse, vntill I haue called what may happen to my remembraunce, and warneth thee to be circumspect, least thy rash conceipt bring a sharpe repentaunce. As for you *Philautus*, I would not haue you dispayre, seeing a woman doth oftentimes change hir desyre. Vnto whome *Philautus* in few words made aunswere.

Certainely *Ferardo* I take the lesse grieffe, in that I see hir so greedy after *Euphues*, and by so much the more I am content to leaue my fute, by how much the more she seemeth to disdain my seruice: but as for hope, bicause I would not by any meanes taste one dramme thereof, I wil abiure all places of hir abode, and loath hir company, whose countenance I haue so much loued: as for *Euphues*, and there staying his speach, he flang out of the doores and repairing to his lodging, vttered these words.

Ah most dissembling wretch *Euphues*, O counterfayte companion, couldest thou vnder the shewe of a stedfast friende cloake the mallice of a mortall foe? vnder the colour of simplicitie, shrowd the Image of deceit? Is thy *Liuis*, tourned to my *Lucilla*? thy loue, to my louer: thy deuotion to my Saint? Is this the curtesie of *Athens*, the cauiling of schollers, the craft of *Grecians*? Couldest thou not remember *Philautus*, that *Greece* is neuer without some wily *Vlisses*, neuer

void of some *Synon*, neuer to seeke of some deceitful shifter? Is it not commonly said of *Grecians*, that craft commeth to them by kinde, that they learne to deceiue in their cradell? Why then did his pretended curtesie bewitch thee with such credulytie? shall my good wil be the cause of his il wil? bicause I was content to be his friend, thought he me meete to be made his foole? I see now that as the fish *Scolopidus* in the flood *Araris*, at the waxing of the Moone is as white as the driuen snow, and at the wayning as black as the burnt coale: so *Euphues*, which at the first increasing of our familiaritie, was very zealous, is now at ye last cast become most faithlesse. But why rather exclaime I not against *Lucilla* whose wanton lookes caused *Euphues* to violate his plighted faith? Ah wretched wench, canst thou be so lyght of loue, as to chaunge with euery winde? so vnconstant as to prefer a new louer before thine [an] olde friend? Ah well I wot that a new broome sweepeth cleane, and a new garment maketh thee leaue off the olde though it be fitter, and new Wine causeth thee to forsake the olde, though it be better: much lyke to the men in the Iland *Scyrum*, which pull vp the olde tree when they see the young begin to spring, and not vnlike vnto the widow of *Lesbos*, which chaunged al hir old golde for new Glasse. Haue I serued thee three yeares faithfully, and am I serued so vnkindely? shall the fruite of my desire be tourned to disdaine? But vnlesse *Euphues* had inueigled thee, thou hadst yet bene constant: yea, but if *Euphues* had not seene thee willyng to be wonne, he woulde neuer haue wo[o]ed thee: But had not *Euphues* entised thee with faire wordes, thou wouldst neuer haue loued him: but hadst thou not giuen him faire lookes, he would neuer haue liked thee: I, but *Euphues* gaue the onfet: I, but *Lucilla* gaue the occasion: I, but *Euphues* first brake his minde: I, but *Lucilla* first bewrayed hir meaning. Tush why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath proferred me the greatest villany,

sith that either of them hath committed periury. Yet although they haue found me dull in perceiuing their falsehood, they shall not finde me slacke in reuenging their folly. As for *Lucilla*, seing I meane altogether to forget hir, I meane also to forgiue hir, least in seeking meanes to be reuenged, mine olde desire be renewed.

Philautus hauing thus discoursed with himselfe, began to write to *Euphues* as followeth.

¶ Although hetherto *Euphues*, I haue shrined thee in my heart for a trustie friende, I will shunne thee heereafter as a trothlesse foe, and although I cannot see in thee lesse wit then I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceiued it be too late) that Muske though it be sweet in ye smel, is fowre in the smacke: that the leafe of the *Cedar* tree, though it be faire to be seene, yet the sirup depriueth sight, that friendship though it be plighted by shaking the hand, yet it is shaken off by fraud of the heart. But thou hast not much to boast off, for as thou hast won a fickle Lady, so hast thou lost a faithful friend. How canst thou be secure of hir constancie, when thou hast had such tryall of hir lyghtnesse?

How canst thou assure thy selfe that she will bee faithfull to thee, which hath bene faithlesse to me? Ah *Euphues*, let not my credulitie be an occasion heereafter for thee to practise the lyke crueltie. Remember this that yet there hath neuer bene any faythlesse to his friende, that hath not also bene fruitelesse to his God. But I way the treacherie the lesse, in that it commeth from a *Grecian*, in whome is no trouth. Though I be to weake to wraastle for a reuenge, yet God who permitteth no guile to be guiltlesse, will shortly requite this iniury: though *Philautus* haue no pollicie to vndermine thee, yet thine owne practises will be sufficient to ouerthrow thee.

Couldst thou *Euphues*, for the loue of a fruitelesse plesure, violate the league of faithfull friendship? Didst

thou way more the entising lookes of a lewde wench, then the entire loue of a loyall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true? If to be true, why art thou false? If thou wast minded both falsely and forgedly to deceiue me, why didst thou flatter and dissemble with me at the first? If to loue me, why dost thou flinch at the last? If the sacred bands of amitie did delight thee, why diddest thou breake them? If dislike thee, why diddest thou praise them? Dost thou not know yat a perfect friend should be lyke the Glazeworme, which shineth most bright in the darke? or lyke the pure Frankencense which smelleth most sweet when it is in the fire? or at the least not vnlike to the damaske Rose, which is sweeter in the Still then on the stalke? But thou *Euphues*, dost rather resemble the Swallow which in the Summer creepeth vnder the eues of euery house, and in the Winter leaueth nothing but durt behinde hir: or the humble Bee, which hauing sucked hunny out of the fayre flower, doth leaue it and loath it: or the Spider which in the finest web doth hang the fayrest Fly. Dost thou thinke *Euphues* that thy craft in betraying mee, shall any whit coole my courage in reuenging thy villany? or that a Gentleman of *Naples* will put vp such an iniury at the hands of a scholler? And if I do, it is not for want of strength to mainteine my iust quarrell, but of will which thinketh sorne to gette so vaine a conquest. I knowe that *Menelaus* for his ten yeares warre, endured ten yeares wo[e], that after al his strife hee wan but a strumpet, that for all his trauayle he reduced (I cannot say reclaymed) but a straggeler: which was as much in my iudgement, as to striue for a broken glasse, which is good for nothing. I wish thee rather *Menelaus* care, then my selfe his conquest, that thou being deluded by *Lucilla*, maist rather know what it is to be deceiued, then I hauinge conquered thee, should proue what it were to bring backe a dissembler. Seeing therefore there can no greater reuenge lyght vppon thee, then that as thou

haft reaped where an other hath sowed, so an other may thresh yat which thou hast reaped. I will pray that thou maist be mesured vnto with the lyke measure that thou hast meaten vnto others : that [is,] as thou hast thought it no conscience to betray mee, so others may deeme it no dishonestie to deceiue thee : that as *Lucilla* made it a light matter to forswear hir olde friend *Philautus*, so she may make it a mocke to forsake hir new pheere *Euphues*. Which if it come to passe, as it is lyke by my compasse, then shalt thou see the troubles and feele the torments which thou hast already throwne into the heartes and eyes of others.

Thus hoping shortly to see thee as hopelesse, as my selfe is haples, I wish my wish, were as affectually ended, as it is hartely looked for. And so I leaue thee.

*Thine once
Philautus.*

Philautus dispatching a messenger with this letter speadely to *Euphues*, went into the fields to walk ther, either to digest his choler, or chew vpon his melancholy. But *Euphues* hauing reade the contents, was well content, setting his talke at naught, and answering his taunts in these gibing termes.

I Remember *Philautus* how valyantly *Aiax* boasted in the feates of armes, yet *Vlyffes* bare away the armour : and it may be that though thou crake of thine owne courage, thou maist easily lose the conquest. Dost thou thinke *Euphues* such a dastarde, that hee is not able to withstande thy courage, or such a dullarde that he cannot discrye thy craft. Alas good soule. It fayreth with thee as with the Hen, which when the Puttocke hath caught hir Chekin beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Tush *Philautus*, I am in this point of *Euripides* his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the loue of a Lady to violate and breake the bonds of

amitie. The friendship betweene man and man as it is common so is it of course: betweene man and woman, as it is feldome so is it sincere, the one proceedeth of the similitude of manners, the other of ye sincerity of the heart: if thou haddest learned the first point [part] of hauking, thou wouldst haue learned to haue held fast, or the first noat of Descant, thou wouldest, haue kept thy *Sol. Fa.* to thy selfe.

But thou canst blame me no more of folly in leauing thee to loue *Lucilla*, then thou maist reprove him of foolishnesse that hauing a Sparrow in his hande letteth hir goe to catch the Pheasant, or him of vnskilfulnesse that feing the Heron, leaueth to leuell his shot at the Stockdoue, or that woman of coyneffe, that hauing a dead Rose in hir bosome, throweth it away to gather the fresh violet. Loue knoweth no lawes: Did not *Iupiter* transforme himselfe into the shape of *Amphitrio* to embrace *Alcmena*? Into the forme of a Swan to enioy *Læda*: Into a Bull to beguile *Iò*: Into a showre of golde to winne *Danae*: Did not *Neptune* chaunge himselfe into a Heyfer, a Ramme, a Floud, a *Dolphin*, onely for the loue of those he lusted after? Did not *Apollo* conuert himselfe into a Shepherde, into a Birde, into a Lyon: for the desire he had to heale his disease? If the Gods thought no scorne to become beastes, to obtaine their best beloued, shall *Euphues* be so nice in chaunging his coppie to gayne his Ladie? No, no: he that cannot dissemble in loue, is not worthy to liue. I am of this minde, that both might and mallice, deceyte and trecherye, all periurye, any impietie may lawfully be committed in loue, which is lawlesse. In that thou arguest *Lucilla* of lightnesse thy will hangs in the light of thy witte: Doest thou not know that the weak stomacke if it be cloyed with one dyet doth soone surfet? That the clownes Garlike cannot eate the courtiers disease so wel as the pure Triacle? that farre fet and deere bought is good for Ladyes? That *Euphues* being a more dainty morfell then *Philautus* ought better to be accepted? Tush *Philautus* let thy

heart at rest, for thy happed willeth thee to giue ouer all hope both of my friendship, and hir loue: as for reuenge thou art not so able to lende a blow as I to ward it: neither more venturous to challenge the combatte, then I valiant to aunswere the quarrell. As *Lucilla* was caught by fraude, so shal she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstande my courage: but* if thy reuenge stande onely vpon thy wish, thou shalt neuer liue to see my woe, or to haue thy wil, and so farewell.

Euphues.

This letter being dispatched, *Euphues* sent it, and *Philautus* read it, who disdayning those proud termes, disdayned also to aunswere them, being readie to ryde with *Ferardo*.

Euphues hauing for a space absented himselfe from the house of *Ferardo*, bicause he was at home, longed fore to see *Lucilla*, which nowe opportunitie offered vnto him, *Ferardo* being gon again to *Venice* with *Philautus*, but in this his absence, one *Curio* a Gentleman of *Naples* of little wealth and lesse wit, haunted *Lucilla* hir company, and so enchaunted hir, that *Euphues* was also cast off with *Philautus*, which thing being vnknown to *Euphues*, caused him the sooner to make his repayre to the presence of his Lady, whome he finding in hir muses, began pleasantly to salute in this manner.

Mistresse *Lucilla*, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choler (for yat louers are soone pleased when of their wishes they be fully possessed.) My absence is the rather to be excused in yat your father hath bene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such speedy repaire to your presence.

Vnto whom *Lucilla* aunswered with this glyeke.

Truely *Euphues* you haue mist the cushman, for I was neither angry with your long absence, neither am I well pleased at your presence, the one gaue mee rather a good hope heereafter neuer to see you, ye other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance as though his soule had forsaken his body, replied as followeth.

If this sodaine change *Lucilla*, proceed of any desert of mine, I am heere not only to aunswere the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancie then reuenge it: but I hope that such hot loue cannot be so soone colde, neither such sure faith be rewarded with so sodeine forgetfulnesse.

Lucilla not ashamed to confesse hir folly, aunswered him with this frumpe.

Sir, whether your deserts or my desire haue wrought this change, it will boote you lyttle to know, neither do I craue amends, neither feare reuenge: as for feruent loue, you know there is no fire so hotte but it is quenched with water, neither affection so strong but is weakened with reason, let this suffice thee, that thou knowe I care not for thee.

In deede (said *Euphues*) to know the cause of your alteracion would boote me lyttle, seing the effect taketh such force. I haue heard that women either loue entirely or hate deadly, and seeing you haue put me out of doubt of the one, I must needs perswade my selfe of the other. This change will cause *Philautus* to laugh me to scorne, and double thy lightnesse in touning so often. Such was the hope that I conceiued of thy constancie, that I spared not in all places to blaze thy loyaltie, but now my rash conceipt wil proue me a lyer, and thee a lyght huswife.

Nay (sayd *Lucilla*) now shalt thou not laugh *Philautus*

to scorne, seeing you haue both drunke of one cup : in misery *Euphues* it is great comfort to haue a companion. I doubt not, but that you wil both conspire against me to worke some mischiefe, although I nothing feare your malice, whofoeuer accompteth you a lyar for praying me, may also deeme you a lecher for beeing enamoured of mee : and whofoeuer iudgeth me lyght in forsaking of you, may thinke thee as lewd in louing of me : for thou that thoughtest it lawfull to deceiue thy friend, must take no scorne to be deceiued of thy foe.

Then I perceiue *Lucilla* (said he) that I was made thy stale, and *Philautus* thy laughing stocke : whose friendship (I must confesse in deede), I haue refused to obtaine thy fauour : and sithens an other hath won that we both haue lost, I am content for my parte, neither ought I to be griued seeing thou art fickle.

Certes *Euphues* (said *Lucilla*) you spend your wind in wast, for your welcome is but small, and your cheere is like to be lesse, fancie giueth no reson of his [her] change neither will be controlled for any choice : this is therefore to warn you, that from henceforth you neither solicite this iute, neither offer any way your seruice : I haue chosen one (I must needes confesse) neither to be compared to *Philautus* in wealth nor to thee in wit, neither in birthe to the worst of you both, I thinke God gaue it me for a iust plague for [in] renouncing *Philautus*, and choosing thee, and sithence I am an ensample to all women of lightnesse, I am like also to be a mirrour to them all of vnhappinesse, which il luck I must take, by so much the more patiently, by how much the more I acknowledge my selfe to haue deserued it worthely.

Well *Lucilla* (answered *Euphues*) this case breedeth my sorrow the more, in that it is so sodeine, and by so much the more I lament it, by how much ye lesse I looked for it. In that my welcome is so colde, and my cheere so simple, it nothing toucheth me, seeing your iury is so hot and my misfortune so great, that I am

neither willing to receiue it, nor you to bestow it: if tract of time, or want of triall, had caused this *Metamorphosis*, my grieffe had bene more tollerable, and your fleeting more excusable, but comming in a moment vndeferued, vnlooked for, vnthought off, it encreaseth my sorrow and thy shame.

Euphues (quoth shee) you make a long Haruest for a lyttle corne, and angle for the fish that is already caught. *Curio*, yea, *Curio* is he that hath my loue at his pleasure, and shall also haue my life at his commaundement, and although you deme him vnworthy to enioye that, which earst you accompted no wight worthy to embrace, yet seeing I esteeme him more worth then any, he is to be reputed as chiefe. The Wolfe chooteth him for hir make, that hath or doth endure most trauayle for hir sake. *Venus* was content to take the blake Smith with his powlt foote. *Cornelia* heere in *Naples*, disdayned not to loue a rude Miller.

As for chaunging, did not *Helen* ye pearle of *Greece* thy countrywoman, first take *Menelaus*, then *Thefeus* and last of all *Paris*? If brute beasts giue vs ensamples that those are most to be liked, of whome we are best beloued, or if the Princeesse of beautie *Venus*, and hir heires *Helen* and *Cornelia*, shewe that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good *Euphues* be as merry as you may be, for time may so turne that once again you may be.

Nay *Lucilla* (sayd he) my Haruest shall cease, seeing others haue reaped my corne, for anglyng for the fish that is already caught, that were but meere folly. But in my minde if you be a fish you are either an Eele, which as soone as one hath hold on hir tayle, wil slip out of his hande, or els a Minnow which wil be nibling at euery baite, but neuer biting: But what fish so euer you be, you haue made both me and *Philautus* to swallow a Gudgen.

If *Curio* be the person, I would neither wish thee a

greater plague, nor him a deadlyer poyson. I for my part thinke him worthy of thee, and thou vnworthie of him, for although he be in body deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupte manners haue stained thy heauenly hue, whose lyght behauior hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocencie of so many a Gentleman.

And in that you bring in the example of a Beast to confirme your follye, you shew therein your beastly disposition, which is readye to follow such beastlynesse. But *Venus* played false: and what for that? seeing hir lyghtnesse serued for an example, I woulde wish thou mightest trye hir punishment for a reward, that beeing openly taken in an yron net, all the world might iudge whether thou be fish or flesh? and certes in my minde no angle will hold thee, it must be a net. *Cornelia* loued a Miller and thou a miser, can hir folly excuse thy fault? *Helen* of *Greece* my country-woman borne, but thine by profession, chaunged and rechaunged at hir pleasure, I graunt. Shall the lewdenesse of others animate thee in thy lyghtnesse? Why then dost thou not haunt ye stewes, bicause *Lais* frequented them? why dost thou not loue a bul, seing *Pasiphae* loued one? why art thou not enamoured of thy father, knowing that *Mirrha* was so incensed?

These are set down, that we viewing their incontinencie, should flye the lyke impudencie, not follow the like excesse, neither can they excuse thee of any inconstancy. Merry I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell *Lucilla*, the most inconstant that euer was nursed in *Naples*, farewell *Naples* the most cursed towne in all *Italy*, and women all farewell.

Euphues hauing thus giuen hir his last farewell, yet being solytary, began a fresh to recount his sorrow on this manner.

Ah *Euphues* into what misfortune art thou brought?

in what sodeine miserye art thou wrapped? it is lyke to fare with thee as with the Eagle, which dyeth neither for age, nor with sickenesse, but with famine, for although thy stomake hunger, yet thy heart will not suffer thee to eate. And why shouldest thou torment thy selfe for one in whome is neither fayth nor feruencye? O the counterfayte loue of woemen. Oh inconstaunt sexe. I haue lost *Philautus*, I haue lost *Lucilla*: I haue lost that which I shall hardlye finde againe, a faithfull friende. A foolish *Euphues*, why diddest thou leaue *Athens*, the nurse of wisedome, to inhabite *Naples* the nourisher of wantonnesse? Had it not bene better for thee to haue eaten salt with the Philosophers in *Greece*, then sugar with the courtiers of *Italy*? But behold the course of youth, which alwayes enclyneth to pleasure, I forooke mine olde companions to search for new friendes, I reiected the graue and fatherly counsaile of *Eubulus*, to follow the brainsicke humor of mine owne will. I addicted my selfe wholly to the seruice of woemen, to spend my life in the lappes of Ladyes, my lands in maintenance of brauery, my wit in the vanities of idle Sonnettes. I had thought that woemen had bene as we men, that is true, faithfull, zealous, constant, but I perceiue they be rather woe vnto men, by their falsehoode, gelousie, [and] inconstancye. I was halfe perswaded that they were made of the perfection of men, and would be comforters, but nowe I see they haue tasted of the infection of the Serpent, and will bee corasues: The Phisition sayth, it is daungerous to minister Phisick vnto the pacient that hath a colde stomacke and a hotte lyuer, least in giuing warmth to the one, he inflame the other: so verely it is hard to deale with a woman, whose woordes seeme feruent, whose heart is congealed into hard yce, least trusting their outward talke, he be betrayed with their inward trechery. I will to *Athens*, there to tosse my bookes, no more in *Naples* to liue with faire lookes. I will so frame my self, as all youth heereafter shal rather reioyce to see

mine amendement, then be animated to follow my former life. Philosophy, Physick, Diuinitie, shal be my study. O the hidden secrets of Nature, ye expresse Image of morall vertues, the equall ballance of Iustice, the medicines to heale al diseases, how they begin to delight me. The *Axiomaes* of *Aristotle*, the *Maxims* of *Iustinian*, the *Aphorismes* of *Galen*, haue sodeinely made such a breach into my minde, that I seeme onely to desire them, which did onely earst detest them. If witte be employed in the honest study of learning, what thing so precious as wit? if in the idle trade of loue, what thing more pestilent then wit?

The prooue of late hath bene verified in me whome nature hath endued with a lyttle witte, which I haue abused with an obstinate will: most true it is that the thing the better it is, the greater is the abuse, and that there is nothing but through the malice of man may be abused.

Doth not the fire (an element so necessary that without it man cannot liue) as well burne the house, as burne in the house, if it be abused? Doth not Tryacle as well poyson as helpe, if it be taken out of time? Doth not wine, if it be immoderately taken kill the stomack, enflame the Liuer, mischiefe the dronken? Doth not Physicke destroy if it be not well tempered? Doth not law accuse if it be not rightly interpreted? Doth not diuinitie condemne if it be not faithfully construed? Is not poyson taken out of the Hunnyfuckle by the Spider? venym out of the Rose by the Canker? dunge out of the Maple tree by the Scorpion? Euen so the greatest wickednesse is drawne out of the greatest wit, if it bee abused by wil, or entangled with the world, or inuegled with women.

But seeing I see mine owne impietie, I will endeavour my selfe to amende all that is past, and to bee a myrrour of Godlinesse hereafter. The Rose though a lyttle it be eaten with the Canker yet beeing

distilled yeeldeth sweet water: the yron though fretted with the rust, yet being burnt in the fire shineth brighter: and witte although it hath beene eaten with the canker of his owne conceite, and fretted with the rust of vayne loue, yet beeing purified in the styll of wifdome, and tryed in the fire of zeale, will shine bright and smell sweete in the nosethrils of all young nouises.

As therefore I gaue a farewell to *Lucilla*, a farewell to *Naples*, a farewell to women, so nowe doe I giue a farewell to the worlde, meaning rather to macerate my selfe with melancholye, then pine in follye, rather choosing to dye in my studye amidst my bookes, then to court it in *Italy*, in ye company of ladyes.

Euphues hauing thus debated with himselfe, went to his bed, ther either with sleepe to deceiue his fancye, or with musing to renue his ill fortune, or recant his olde follyes.

But it happened immediatly *Ferardo* to returne home, who hearing this straunge euent, was not a lyttle amazed, and was nowe more readye to exhorte *Lucilla* from the loue of *Curio*, then before to the lyking of *Philautus*. Therefore in all haste, with watrye eyes, and a woeful heart, began on this manner to reason with his daughter.

Lucilla (daughter I am ashamed to call thee, seeing thou hast neither care of thy fathers tender affection, nor of thine owne credite) whatsp[i]rite hath enchanted thy spirit, that euery minute thou alterest thy minde? I had thought that my hoary haire should haue found comforte by thy golden lockes, and my rotten age great ease by thy ripe years. But alas I see in thee neither wit to order thy doings, neither wil to frame thy selfe to discretion, neither the nature of a childe, neither the nurture of a mayden, neither (I cannot without teares speake it) any regard of thine honour, neither any care of thine honestie.

I am nowe enforced to remember thy mothers death, who I thinke was a Prophetesse in hir life, for

oftentimes she woulde saye, that thou haddest more beautie then was conuenient for one that shoulde bee honest, and more cockering then was meete for one that should be a Matrone.

Woulde I had neuer lyued to be so olde, or thou to be so obstinate, either woulde I hadde dyed in my youth in the court, or thou in thy cradle: I would to God that either I had neuer bene borne, or thou neuer bredde. Is this the comfort that the parent reapeth for all his care? Is obstinacye payed for obedience, stubbornenesse rendred for duetie, malycious desperatnesse, for filiall feare? I perceiue now that the wise painter saw more then the foolish parent can, who paynted loue going downward, saying, it might well descende, but ascende it coulde neuer. *Danaus* whome they report to be the father of fiftie children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am father to one more then I would be, although one be al, haue that one most disobedient to me in a request lawful and reasonable. If *Danaus* seeing but one of his daughters without awe, became himself without mercie, what shal *Ferardo* do in this case, who hath one and all most vnaturall to him in a most iust cause? Shall *Curio* enioy the fruite of my trauailes, possesse the benefite of my laboures, enherite the patrimony of mine auncestors, who hath neither wisdom to increase them, nor witte to keepe them.

Wilt thou *Lucilla*, bestow thy selfe on such an one, as hath neither comelynesse in his bodye, nor knowledge in his minde, nor credite in his countrey. Oh I would thou hadst either bene euer faithfull to *Philautus*, or neuer faithlesse to *Euphues*, or would thou wouldest be most fickle to *Curio*. As thy beautie hath made thee the blaze of *Italy*, so wil thy lightnesse make thee the bye word of the worlde. O *Lucilla*, *Lucilla*, would thou wert lesse faire or more fortunate, either of lesse honour, or greater honestie: either better minded, or soone buried.

Shall thine oldē father lyue to see thee match with a young foole? shall my kinde heart be rewarded with such vnkinde hate? Ah *Lucilla*, thou knowest not the care of a father, nor the duetie of a childe, and as farre art thou from pietie as I from crueltie.

Nature will not permit me to disherit my daughter, and yet it will suffer thee to dishonour thy father. Affection causeth me to wish thy lyfe, and shall it entice thee to procure my death? It is mine onely comfort to see thee flourish in thy youth, and is it thine to see me fade in mine age? to conclude I desire to liue to see thee prosper, and thou to see me perish. But why cast I the effecte of this vnnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a wanton, and thou hast made me a foole: I brought thee vp like a cockney, and thou hast handled me like a cockescombe. (I speake it to mine owne shame,) I made more of thee then became a Father, and thou lesse of me then beseemed a childe. And shall my louing care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath bene too carefull, nor the last that shall bee handeled so vnkindely: It is common to see fathers too fonde, and children too frowarde. Well *Lucilla*, the teares which thou seeest trickle downe my cheekes, and my droppes of bloude (which thou canst not see) that fal from my heart, enforce mee to make an ende of my talke, and if thou haue any duetie of a childe, or care of a friende, or courtesie of a straunger, or feelyng of a Christian, or humanitie of a reasonable creature, then release thy father of griefe, and acquite thy selfe of vngratefulnesse: Otherwise thou shalt but hasten my death, and encrease thine owne defame: Which if thou doe, the gaine is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked that she would not yeelde to hir Fathers request, aunswered him on this manner.

Deere Father, as you would haue me to shewe the

duetie of a childe, so ought you to shewe the care of a Parent, for as the one standeth in obedience so the other is grounded vpon reason. You would haue me as I owe duetie to you to leaue *Curio*, and I desire you as you owe mee any loue that you suffer me to enioy him. If you accuse me of vnnaturalnes in that I yeeld not to your request, I am also to condempne you of vnkindnesse, in that you graunt not my petition.

You obiect I know not what to *Curio*, but it is the eye of the master that fatteth the horse, and the loue of the woeman, that maketh the man. To giue reason for fancie were to weigh the fire, and measure the winde. If therefore my delight be the cause of your death, I thinke my sorrow woulde be an occasion of your solace. And if you be angry bicause I am pleased, certes I deeme you would be content if I were deceased: which if it be so that my pleasure breed your paine, and mine annoy your ioye, I may well say that you are an vnkinde father, and I an vnfortunate childe. But good father either content your selfe with my choice, or lette mee stande to the maine chaunce, otherwise the grieffe will be mine and the fault yours, and both vntollerable [intollerable].

Ferardo seeing his daughter, to haue neither regarde of hir owne* honour nor his request, conceyued such an inward grieffe that in short space he dyed, leauing *Lucilla* the onely heire of his lands, and *Curio* to possesse them, but what ende came of hir, seeing it is nothing incident to the history of *Euphues*, it were superfluous to insert it, and so incredible that all women would rather wonder at it then beleue it, which euent beeing so straunge, I had rather leaue them in a muse what it should be, then in a maze in telling what it was.

Philautus hauing intellygence of *Euphues* his successe, and the falsehoode of *Lucilla*, although he began to reioyce at the miserie of his fellow, yet seeing hir ficklenesse, coulde not but lament hir folly, and pitie

his friends misfortune. Thinking that the lyghtnesse of *Lucilla* enticed *Euphues* to so great lyking.

Euphues and *Philautus* hauing conference between themselues, casting discourtesie in thee teeth each of the other, but chiefly noting disloyaltie in the demeanor of *Lucilla*, after much talke renewed their old friendship both abandoning *Lucilla*, as most abhominable. *Philautus* was earnest to haue *Euphues* tarye in *Naples*, and *Euphues* desirous to haue *Philautus* to *Athens*, but the one was so addicted to the court, the other so wedded to the vniuersitie, that each refused the offer of the other, yet this they agreed betweene themselues, that though their bodies were by distance of place seuered, yet the coniunction of their mindes should neither be seperated by ye length of time nor alienated by change of soyle, I for my part said *Euphues*, to confirme this league, giue thee my hande and my heart, and so likewise did *Philautus*, and so shaking handes, they bidde each other farewell.

Euphues, to the intent he might bridle the ouerlashing affections of *Philautus*, conuayed into his studie a certeine pamphlet which he termed a cooling carde for *Philautus*, yet generally to be applyed to all louers, which I haue inserted as followeth.

¶ *A cooling Carde for Philautus
and all fond louers.*

Vsing with my selfe beeing idle, howe I might be wel employed (friende *Philautus*) I coulde finde nothing either more fit to continue our friendshippe, or of greater force to dissolue our folly, then to write a remedy for that, which many iudge past cure, for loue (*Philautus*) with the which I haue bene so tormented, that I haue lost my time, thou so troubled that thou hast forgot reason, both so mangled with repulse, inueigled by deceit, and almost murdered by disdaine, that I can neither remember our miseries without grieffe, nor redresse our mishaps without grones. How wantonly, yea, and how willingly haue we abused our golden time, and mispent our gotten treasure? How curious were we to please our Lady, how carelesse to displease our Lorde? Howe deuout in seruing our Goddesse, how desperate in forgetting our God? Ah my *Philautus*, if the wasting of our money might not dehort vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wisdome, yet shame should prouoke vs to wit. If *Lucilla* reade this trifle, shee will straight proclaime *Euphues* for a traytour, and seing me turne my tippet, will either shut me out for a Wrangler, or cast mee off for a Wiredrawer: either conuince me of malyce in bewraying their sleightes, or condemne me of mischief in arming young men against fleeting minions. And what then? Though *Curio* bee as hot as a toast, yet *Euphues* is as colde as [a] clocke, though hee bee a cocke of the game, yet *Euphues* is content to bee crauen and crye creak, though *Curio* be olde huddle and twang, *ipse*, he, yet *Euphues* had rather shrinke in the wetting then wast in the wearing. I know *Curio* to be steele to the backe, slanderd bearer to *Venus* camp, sworne to the crew, true to ye crowne, knight marshail to *Cupid*, and heyre apparaunt to his

kingdome. But by that time that he hath eaten but one bushell of salt with *Lucilla*, he shall tast tenne quarters of sorrow in his loue, then shall he finde for euery pynte of Hunny a gallon of Gall: for euerye dramme of pleasure, an ounce of payne: for euery inch of myrth, an ell of moane. And yet *Philautus*, if there be any man in dispaire to obteyne his purpose, or so obstinate in his opinion, that hauing lost his freedome by folly would also lose his life for loue, let him repaire hether, and hee shall reape such profite, as will either quench his flames, or asswage his fury, either cause him to renounce his Ladye as most pernicious, or redeeme his libertie as most precious. Come therefore to me al ye louers that haue bene deceiued by fancy, the glasse of pestilence, or deluded by woemen, the gate to perdition, be as earnest to seeke a medicine, as you were eager to runne into a mischiefe, the earth bringeth forth as well Endiue to delight the people, as Hemlocke to endaunger the patient, as wel the Rose to distil, as the Nettle to sting, as wel the Bee to giue Hunny, as the Spyder to yeeld poyson.

If my lewde lyfe Gentlemen haue giuen you offence, let my good counsaile make amends, if by my folly any be allured to lust, let them by my repentance be drawne to continency. *Achilles* speare could as wel heale as hurt, the scorpion though he sting, yet he stints the paine, though the hearb *Nerius* poyson the Sheepe, yet is a remedy to man against poyson, though I haue infected some by example, yet I hope I shall comfort many by repentaunce. Whatsoever I speake to men, the same also I speake to women, I meane not to run with the Hare and holde with the Hounde, to carye fire in the one hand and water in the other, neither to flatter men as altogether faultlesse, neither to fall out with woemen as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determind to picke a quarrell with the other, if women be not peruerse they shall reape profite, by

remedye of pleasure. If *Phillis* were nowe to take counfayle shee would not be so foolysh to hang hir selfe, neither *Dido* so fonde to dye for *Aeneas*, neither *Pasiphae* so monstrous to loue a Bull, nor *Phæara* so vnnaturall to bee enamoured of hir sonne.

This is therefore to admonish all young Imps and nouises in loue, not to blow the coales of fancy with desire, but to quench them with disdayne. When loue tickleth thee, decline it, least it stifle thee: rather fast then surfette, rather starue then striue to exceede. Though the beginning of loue bring delight, the ende bringeth destruction. For as the first draught of wine doth comfort the stomacke, the seconde enflame the lyuer, the thirde fume into the heade, so the first sippe of loue is pleasant, the seconde perilous, the thirde pestilent. If thou perceiue thy selfe to be entised with their wanton glaunces, or allured with their wicked guiles, either enchanted with their beautie, or enamoured with their brauery, enter with thy selfe into this meditation.

What shall I gaine if I obtaine my purpose? nay rather what shal I loose in winning my pleasure? If my Lady yeeld to be my louer, is it not likely she will be an others lemman? and if she be a modest matrone, my labour is lost. This therefore remaineth, that either I must pine in cares or perish with curses.

If she be chaste then is she coye? if lyght, then is she impudent, if a graue matrone, who can woe hir? if a lewde minion, who woulde wedde hir? if one of the Vestall Virgins, they haue vowed virginitie, if one of *Venus* court, they haue vowed dishonestye. If I loue one that is faire, it will kindle gelousie, if one that is foule, it wil conuert me into phrensie. If fertile to beare children my care is increased, if barren my curse is augmented. If honest I shall feare hir death, if immodest I shall be weary of hir life.

To what ende then shall I liue in loue, seeing alwayes it is a life more to be feared then death? for all my time wasted in sighes and worne in sobbes,

for all my treasure spent on Jewells, and spylte in iolytye, what recompence shall I reape besides repentaunce? What other reward shall I haue then reproch? What other solace then endles shame? But happely thou wylt say, if I refuse their curtesie, I shall be accompted a Mecocke, a Milkfop, taunted and retaunted with check and checkmate, flowted and reflowted with intollerable glee.

Alas fond foole, art thou so pinned to their sleeues yat thou regardest more their babble then thine own blisse, more their frumpes then thine owne welfare? Wilt thou resemble the kinde Spaniel, which the more he is beaten the fonder he is, or the foolish Giesse, which wil neuer away? Dost thou not know that woemen deeme none valyaunt vnlesse he be too venterous? That they accompt one a dastard if he be not desperate, a pynch penny if he be not prodygall, if silent a sotte, if full of wordes a foole? Peruerfly doe they alwayes thinke of their louers and talke of them scornefully, iudging all to be clownes which be no courtiers, and al to be pinglers that be not courfers.

Seeing therefore the very blossome of loue is fower, the budde cannot be sweete: In time preuent daunger, least vntimely thou runne into a thousande perills.

Search the wound while it is greene, too late commeth the salue when the sore festereth, and the medicine bringeth double care, when the maladye is past cure.

Beware of delays. What lesse then the grayne of Mustardseed, in time almost what thing is greater then the stalke thereof. The slender twigge groweth to a stately tree, and that which with the hande might easely haue bene pulled vp, wil hardly with the axe be hewen downe. The least sparke if it be not quenched will burst into a flame, the least Moath in time eateth the thickest cloath, and I haue read that in a shorte space, there was a Towe in *Spayne* vndermined with

Connyes, in *Theffalia* with Mowles, with Frogges in *Fraunce*, in *Africa* with Flyes. If thefe silly Wormes in traçte of time ouerthrowe fo statelye Townes, how much more will Loue, which creepeth secretly into the minde, (as the ruft doth into the yron and is not perceiued) confume the body, yea, and confound the foule. Defer not from houre to day, from day to month, from month to yeare, and alwayes remaine in mifery.

He that to day is not willyng, will to morrow bee more wilful. But alas it is no leffe common then lamentable to behold the tottering eftate of louers, who thinke by delayes to preuent daungers, with Oyle to quench fire, with fmoake to clear the eye fight. They flatter themfelues with a fainting farewell, deferring euer vntil to morrow, when as their morrow doth alwayes increafe their sorrow. Let neither their amiable countenaunces, neither their painted proteftations, neither their deceitfull promifes allure thee to delayes.

Thinke this with thy felfe, that the fweete fongs of *Calipfo*, were fubtill fnares to entice *Vliffes*, yat the Crab then catcheth the Oyfter, when the Sun fhineth, that *Hiena* when ſhe ſpeaketh lyke a man, deuifeth moſt miſchiefe, that women when they be moſt pleaſaunt, pretend moſt trecherie [miſchiefe].

Follow *Alexander* which hearing the commendation and ſingular comelineſſe of the wife of *Darius*, fo couragiously withſtood the affaults of fancie, that hee would not ſo much as take a view of hir beautie. Imitate *Cyrus*, a king endued with ſuch continencie, that hee loathed to looke on the heauenly hue of *Panthea*, and when *Araspus* tolde him that ſhe excelled al mortall wights in amiable ſhewe, by ſo much the more (ſayd *Cyrus*) I ought to abſtaine [refraine] from hir fight, for if I followe thy counſaile in going to hir, it may be, I ſhall deſire to continue with hir, and by my lyght affection, neglect my ſerious affaires. Learne of *Romulus* to refraine [abſtaine] from wine, be it neuer ſo delycate: of *Ageſilaus* to diſpiſe coſtly apparell, be

it neuer so curious: of *Diogenes* to detest women be they neuer so comely. Hee that toucheth Pitch shall bee defiled, the fore eye infecteth the sounde, the societie with women breedeth securitie in the foule, and maketh all the fences fencelesse. Moreouer take this counsaile as an Article of thy Creede, which I meane to follow as the chiefe argument of my faith, that Idleneffe is the onely nourse and nourisher of sensual appetite, ye sole maintenaunce of youthful [youthly] affection, the first shaft that *Cupid* shooteth in the hot liuer of a heedelesse louer. I would to god I were not able to finde this for a truth by mine owne tryal, and I would the example of others idleneffe had caused me rather to auoyde that fault, then experience of mine owne folly.

How dissolute haue I bene in striuing against good counsaile? how resolute in standing in mine own conceipt? how forward to wickednesse, how frowarde to wisdome? how wantonne with too much cockering? how wayward in hearing correction. Neither was I much vnlyke these Abbaie lubbers in my lyfe (though farre vnlyke them in beliefe) which laboured till they were colde, eat till they sweate, and lay in bed til their boanes aked. Heeroff commeth it Gentlemen that loue creepeth into the minde by priuie craft, and keepeth his holde by maine courage.

The man beeing idle, the minde is apte to all vncleanenesse, the minde being voyde of exercise, the man is voyde of honestie. Doth not the rust fret the hardest yron, if it be not vsed? Doth not the Moathe eat the finest garment, if it be not worne? Doth not Moss grow on the smoothest stone if it be not stirred? Doth not impietie infect the wisest wit, if it be giuen to idleneffe? Is not the standing water sooner frosen then the running streame? Is not he yat sitteth more subiect to sleepe then he that walketh? Doth not common experience make this common vnto vs that the fattest ground bringeth fourth nothing but weedes if it be not well tilled?

That the sharpest wit enclyneth onely to wickednesse, if it be not exercited? Is it not true which *Seneca* reporteth, that as too much bending breaketh the bowe, so too much remission spoyleth the minde. Besides this immoderate sleepe, immodest play, vnfatiable swilling of wine, doth so weaken the senses, and bewitch the soule, that before we feele the motion of loue, we are resolued into lust. Eschew Idlenesse my *Philautus*, so shalt thou easely vnbende the bow and quench the brandes of *Cupide*. Loue giues place to labour, labour and thou shalt neuer loue. *Cupide* is a craftie childe, following those at an ynch that studie pleasure, and flying those swiftly that take paines.

Bende thy minde to the Lawe whereby thou mayest haue vnderstanding of olde and auntient customes, defend thy Clyents, enrich thy cofers, and cary credite in thy Countrey.

If Law seeme loathsome vnto thee, searche the secrets of Physicke, whereby thou mayst know the hidden natures of hearbes, whereby thou mayst gather profite to thy purse, and pleasure to thy minde.

What can be more exquisite in humaine affaires, then for euery feuer be it neuer so hot, for euery palfie be it neuer so cold, for euery infection, be it neuer so straunge, to giue a remedy? The old verse standeth as yet in his old vertue. That *Galen* giueth goods, *Iustinian* honors.

If thou be so nice, that thou canst no way brooke the practise of Phisicke, or so vnwise, that thou wilt not beat thy braines about the institutes of the Law, conferre all thy studie, all thy time, all thy treasure to the attaining of ye sacred and sincere knowledge of diuinitie. By this maist thou bridle thine incontinencie, raine thy affections, restraine thy lust. Heere shalt thou behold as it were in a glasse, that all the glory of man is as the grasse, that all things vnder Heauen, are but vaine, that our lyfe is but a shadow, a wariaere, a pilgrimage, a vapor, a bubble, a blast: of

fuch fhortneffe, that *David* faith, it is but a fpan long : of fuch sharpnes, that *Iob* noteth it replenifhed with al miferies, of fuch vncerteinetie, that we are no fooner borne but we are fubieēt to death, the one foote no fooner on the ground, but the other ready to flip into the graue. Heere fhalt thou finde eafe for thy burden of finne, comfort for thy confcience pined with vanitie, mercie for thine offences by the Martirdome of thy fweete Sauour.

By this thou fhalt be able to inſtrūct thoſe that be weake, to confute thoſe that be obſtinate, to confound thoſe that bee erronious, to confirme the faithfull, to comfort the desperate, to cut off the preſumpt[u]ous, to faue thine owne foule by thy fure faith, and edifie the hearts of many by thy found doctrine. If this ſeeme to ſtraight a diet for thy ſtraying [ſtraunge] diſeaſe, or too holy a profeſſion, for ſo hollow a perſon, then employ thy ſelfe to marcial feates, to iuſtes, to turneyes, yea, to al tormentes rather then to loyter in loue, and ſpende thy lyfe in the lappes of Ladyes : what more monſtrous can there be, then to ſee a younge man abuſe thoſe giſtes to his owne ſhame, which God hath giuen him for his owne preferment? What greater infamy, then to conferre the ſharpe witte to the making of lewde Sonettes, to the idolatrous worſhypping of their Ladyes, to the vaine delyghtes of fancye, to all kinde of vice as it were againſt kinde and courſe of Nature? Is it not folly to ſhewe witte to woemen which are neither able nor willing to receiue fruite thereof? Doeſt thou not knowe that the tree *Silvacenda* beareth no fruite in *Pharo*? That the *Persian* trees in *Rhodes* doe onely waxe greene, but neuer bring forth apple. That *Amonius* and *Nardus* will onely growe in *India*. *Balfamum* onely in *Syria*, that in *Rhodes* no Eagle will build hir neaſt, no Owle lyue in *Crete*, no wit ſpring in the will of woemen? Mortifie therefore thy affections, and force not Nature againſt Nature to ſtrive in vaine. Goe into the Contrey, looke to thy groundes, yoke thine Oxen, follow the

Plough, graft thy trees, beholde thy cattell, and deuise with thy selfe, howe the encrease of them may encrease thy profite. In *Autumne* pull thine apples, in Summer ply thy haruest, in the Springe trimme thy Gardens, in the Winter thy woodes, and thus beginninge to delyght to be a good husband, thou shalt begin to detest to be in loue with an idle huswife, when profite shall beginne to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or haukeing, either rowse the Deere, or vnpearch the Pheasant, so shalt thou roote out the remembraunce of thy former loue, and repent thee of thy foolishhe lust. And although thy sweete hearte binde thee by othe alwaye to holde a candle at hir shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flye into the Country, neither water thou thy plants, in that thou departest from thy Pygges nye, neither stande in a mammering whether it be best to depart or not, but by howe much the more thou art vnwilling to goe, by so much the more hasten thy sleppes, neither faine for thy selfe any fleueleffe excuse, whereby thou maist tarrye. Neither lette rayne nor thunder, neither lightening nor tempest stay thy iourney, and reckon not with thy selfe how many myles thou hast gone, that sheweth wearines, but how many thou hast to go, that proueth manlynesse. But foolish and franticke louers, will deeme my precepts hard, and esteeme my perswasions haggarde: I must of force confesse, that it is a corasie to the stomake of a louer, but a comfort to a godly lyuer, to runne through a thousande pikes to escape ten thousand perills. Sowre potions bring sounde health, sharp purgations make short diseases, and the medicine the more bitter it is, the more better it is in working. To heale the body we trye Phicke, search cunnige, proue forcery, venture through fire and water, leauing nothing vnought that may be gotten for money, be it neuer so much, or procured by any meanes be they neuer so vnlawfull.

How much more ought we to hazard all things for the fauegard of minde, and quiet of conscience? And certes easier will the remedy be, when the reason is espyed: doe you not knowe the nature of women which is grounded onely vpon extremities? Doe they thinke any man to delyght in them, vnlesse he doate on them? Any to be zealous except they bee ieaious? Any to be feruent in case he be not furious? If he be cleanelye, then terme they him proude, if meane in apparell a flouen, if talle a lungis, if short, a dwarfe, if bolde, blunt: if shamefast, a cowarde: Infomuch as they haue neither meane in their frumps, nor measure in their folly. But at the first the Oxe weyldeth not the yoke, nor the Colt the snaffle, nor the louer good counsel, yet time causeth the one to bend his neck, the other to open his mouth, and shoulde enforce the thirde to yeelde his right to reason. Laye before thine eyes the flightes and deceits of thy Lady, hir snathching in iest and keeping in earnest, hir periury, hir impietie, the countenance she sheweth to thee of course, the loue she beareth to others of zeale, hir open malice, hir dissembled mischiefe.

O I woulde in repeating their vices thou couldest be as eloquent as in remembring them thou oughtest to bee penitent: be she neuer so comely call hir counterfaite, bee she neuer so straight thinke hir cro[o]ked. And wrest all partes of hir body to the worst, be she neuer so worthy. If shee be well sette, then call hir a Bosse, if slender, a Hafill twygge, if Nutbrowne, as blacke as a coale, if well couloured, a paynted wall, if shee bee pleasaunt, then is shee a wanton, if fullenne, a clowne, if honest, then is shee coye, if impudent a harlot.

Search euery vaine and sinewe of their disposition, if she haue no sight in descante, desire hir to chaunt it, if no cunning to gaunce request hir to trippe it, if no skill in musicke, profer hir the Lute, if an ill gate, then walke with hir, if rude in speach, talke with hir,

if shee be gagge toothed, tell hir some merry iest, to make hir laugh, if pinke eyed, some dolefull Historye to cause hir weepe, in the one hir grinning will shew hir deformed, in the other hir whyning like a Pigge halfe roasted.

It is a world to see howe commonly we are blinded with the collusions of women, and more entised by their ornaments beeing artificall, then their proportion beeing naturall. I loath almost to thincke on their oyntments and appoticary drugges, the fleeking of their faces, and all their slibber sawces, whiche bring quesineffe to the stomacke, and disquiet to the minde.

Take from them their perywigges, their paintings, their Jewells, their rowles, their boulstrings, and thou shalt soone perceiue that a woman is the least parte of hir selfe. When they be once robbed of their robes, then wil they appeare so odious, so vgly, so monstrous, that thou wilt rather think them serpents then faints, and so like Hags, that thou wilt feare rather to be enchanted then enamoured. Looke in their closettes, and there shalt thou finde an Appoticaryes shop of sweete confections, a furgions boxe of fundry salues, a Pedlers packe of newe fangles. Besides all this their shadowes, their spots, their lawnes, their leefe-eyes, their ruffes, their rings: Shew them rather Cardinalls curtifans, then modest Matrons, and more carnally affected, then moued in conscience. If euery one of these things feuerally be not of force to moue thee, yet all of them ioyntly should mortifie thee.

Moreouer to make thee the more stronger to striue against these *Syrenes*, and more subtil to deceiue these tame Serpents, my counsaile is that thou haue more strings to thy bow then one, it is safe riding at two ankers, a fire deuided in twayne burneth slower, a fountaine running into many ryuers is of lesse force, the minde enamoured on two women is lesse affected with desire, and lesse infected with dispaire, one loue

expelleth an other, and the remembraunce of the latter quencheth the concupiscence of the first.

Yet if thou be so weake being bewitched with their wiles that thou hast neither will to eschue, nor wit to auoyd their company, if thou be either so wicked that thou wilt not, or so wedded that thou canst not absteine from their glaunces, yet at the leaste dissemble thy grieffe. If thou be as hot as ye mount *Aetna*, faine thy selfe as colde as the hil *Caucasus*, cary two faces in one hood, couer thy flaming fancie with fained ashes, shew thy selfe sound when thou art rotten, let thy hewe be merry, when thy heart is melancholy, beare a pleasaunt countenaunce with a pined conscience, a painted sheath with a leaden dagger: Thus dissembling thy grieffe, thou maist recure thy disease. Loue creepeth in by stealth, and by stealth slideth away.

If she breake promise with thee in the night, or absent hir selfe in the day, seeme thou carelesse, and then will she be carefull, if thou languish, then wil she be lauish of hir honour, yea and of the other strange beast hir honestie. Stande thou on thy pantuffles, and shee will vayne bonnet? lye thou aloofe and she wil ceaze on the lure, if thou passe by hir dore, and bee called backe, either seeme deafe and not to heare, or desperate and not to care. Fly the places, the parlours, the portals, wherein thou hast bene conuersant with thy lady, yea *Philautus* shunne the street where *Lucilla* doth dwell? least the sight of hir window renewe the summe of thy sorrow.

Yet although I would haue thee precise, in keeping these precepts, yet would I haue thee to auoyd folly-tarineffe, that breedes melancholy; melancholy, madnesse; madnesse, mischief and vtter desolation: haue euer some faithful pheere, with whom thou maist communicate thy counsell, some *Pilades* to encourage *Orestes*, some *Damon* to release *Pithias*, some *Scipio* to recure *Laelius*. *Phyllis* in wandring the woodes, hanged hir selfe. *Asiarchus* forsaking companie, spoyled himselfe with his owne bodkin. *Biarus* a

Romaine more wise then fortunate, being alone destroyed himselfe with a pottherd. Beware [of] solitarieffe. But although I would haue thee vse company for thy recreation, yet woulde I haue thee alwayes to leaue the companie of those that accompany thy Lady, yea, if she haue any iewell of thine in hir custodie, rather loofe it then goe for it, least in seeking to recouer a trifle, thou renewe thine olde trouble. Be not curious to curle thy haire, nor carefull to be neat in thine apparel, be not prodigal of thy golde, nor precise in thy going, be not lyke the Englishman, which preferreth euery straunge fashions before the vse of his countrey, be thou dissolute, least thy Lady thinke thee foolish in framing thy selfe to euery fashion for hir sake. Beleeue not their othes and solempne protestations, their exorcismes and coniurations, their teares which they haue at commaundement, their alluring lookes, their treading on the toe, their vnfaury toys.

Let euery one loath his Ladye, and bee ashamed to be hir seruant. It is riches and ease that nourisheth affection, it is play, wine and wantonneffe, that feedeth a louer as fat as a foole, refraine from all such meates, as shall prouoke thine appetite to lust, and all such meanes as may allure thy minde to folly. Take cleere water for strong wine, browne breade for fine manchet, beefe and brewys, for Quailes and Partridge: for ease labour, for pleasure paine: for surfetting, hunger: for sleepe watching: for the fellowship of Ladies, the company of Philosophers. If thou saye to mee, Phisition heale thy selfe. I aunswere, that I am meetly well purged of that disease, and yet was I neuer more willyng to cure my selfe then to comfort my friend. And seeing the cause that made in mee so colde a deuotion, should make in thee also as frosen a desire, I hope thou wilt be as ready to provide a salve as thou wast hastie in seeking a sore. And yet *Philautus*, I would not that al women should take pepper in the nose, in that I haue disclosed the

legerdemaines of a fewe, for well I know none will winch except she bee gawlded, neither any be offended vnlesse she be guiltie. Therefore I earnestly desire thee, that thou shew this coolyng carde to none, except thou shew also this my defence to them all. For although I way nothing the ill will of light hufwiues, yet would I be loath to lose the good wil of honest matrones. Thus being ready to goe to *Athens*, and ready there to entertein thee whensoever thou shalt repaire thether. I bidde thee farewell, and fly women.

*Thine euer,
Euphues.*

*To the graue Matrones,
and honest Maidens
of Italy.*



Entlewomen, bicause I wold neither be mistaken of purpose, neither misconstrued of malice, least either the simple should suspect me of folly, or the subtile condemne me of blasphemy against the noble sexe of women, I thought good that this my faith should be set downe to finde fauour with the one, and confute the cauills of the other. Beleeue me Gentlewomen, although I haue bene bold to inuay against many, yet am I not so brutish to enuie them all, though I seeme not so game-some as *Aristippus* to play with *Lais*, yet am I not so dogged as *Diogenes* to abhorre all Ladies, neither would I, you should thinke me so foolish (although of late I haue ben very fantastickall) that for the lyght behaiour of a few I should cal in question the demeanour of all. I know that as there hath bene an vnchast *Helen* in *Greece*, so ther hath ben also a chast *Penelope*, as ther hath ben a prodigious *Pasiphae*, so

there hath bene a godly *Theocrita*, though many haue desired to be beloued, as *Iupiter* loued *Alcmæna*, yet some haue wished to be embraced, as *Phrigius* embraced *Pieria*, as ther hath reigned a wicked *Iezabel*, so hath ther ruled a deuout *Debora*, though many haue bene as fickle as *Lucilla*, yet hath there many bene as faithful as *Lucretia*. Whatsoever therefore I haue spoken of the splene against the flights and subtillties of women, I hope ther is none wil mislike it, if she be honest, neither care I if any doe, if she be an harlot. The fower Crabbe hath the shew of an Apple as well as the sweet Pippin, the blacke Rauen the shape of a bird, as wel as the white Swan, ye lewd wight, the name of a woman as wel as the honest Matrone. There is great difference between the standing puddle and the running streame, yet both water: great oddes between the Adamant and the Pommice, yet both stones, a great distinction to be put betweene *Vitrum* and the Christall, yet both glasse: great contrarietie betweene *Lais* and *Lucretia*, yet both women. Seeing therefore one may loue the cleere Conduit water, though he loath the muddie ditch, and weare the precious Diamonde, though he dispise the ragged bricke, I thinke one may also with safe conscience reuerence the modest sex of honest maidens, though he forswear the lewd sort of vnchast minions. *Vlysses* though he detested *Calipso* with hir sugred voice, yet he embraced *Penelope* with hir rude distaffe. Though *Euphues* abhorre ye beautie of *Lucilla*, yet wil he not absteyne from the company of a graue mayden. Though the teares of the Hart be salt, yet the teares of the Bore be sweete: though the teares of some women be counterfayte to deceiue, yet the teares of many be currant to trye their loue.

I for my part will honour those alwayes that bee honest, and worship them in my life whom I shall know to be worthy in their liuinge: neither can I promise such preciseness that I shall neuer be caught againe with the bayte of beautye, for although the

falsehood of *Lucilla* haue caused me to forsake my wonted dotage, yet ye faith of some Lady may cause me once againe to fall into mine olde disease. For as ye fire stone in *Liguria* though it be quenched with milke, yet againe it* is kindled with water, or as the rootes of *Auchusa* [*Anchusa*], though it be hardned with water, yet it* is* againe [it is] made soft with Oyle, so the heart of *Euphues* enflamed earst with loue, although it bee cooled with the deceites of *Lucilla*, yet will it againe flame with the loyaltie of some honest Ladye, and though it be hardned with the water of wilynesse, yet will it be molyfied with the Oyle of wisdome. I presume therefore so much vppon the discretion of you Gentlewomen that you will not thinke the worse of mee in that I haue thought so ill of some women, or loue me the worse in yat I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalke: that the Oke will soone be eaten with the worme, the Walnut tree neuer: that some women wil easily be entised to folly, some other neuer allured to vanitie: You ought therefore no more to bee agriued with that whiche I haue saide, then the Mint Maister to see the coyner hanged, or the true subiect the false traytour araigned, or the honest man the theefe condemned.

And so farewell.

You haue heard (Gentlemen) how soone the hotte desire of *Euphues* was turned into a cold deuotion, not that fancy caused him to chaunge, but that the ficklenesse of *Lucilla* enforced him to alter his minde. Hauing therefore determined with himselfe neuer againe to be entangled with such fonde delyghts, according to the appointment made with *Philautus*, he immediatly repayred to *Athens*, there to followe his owne priuate study: And calling to minde his former loosenesse, and how in his youth he had mispent his time, he thought to

giue a Caueat to al parents, how they might bring [up] their children vp* in vertue, and a commaundement to al youth, how they should frame themfelues to their fathers instructions : in which is plainly to be seene, what wit can and will doe, if it bee well imployed, which discourse followinge, although it bring lesse pleasure to your youthfull mindes then his first [dis]course, yet will it bring more profite : in the one being conteyned the race of a loue, in the other the reasons of a Philosopher.



Euphues and his Ephæbus.



It is commonly said, yet doe I thinke it a common lye, that experience is the mistresse of fooles, for in my opinion they be most fooles that want it. Neyther am I one of the least that haue tried this true, neither he onely that heretofore thought it to be false. I haue ben heere a student of great welth, of some wit, of no small acquaintance, yet haue I learned that by Experience, that I should hardly haue seene by learning. I haue thorowly sifted the disposition of youth, wherein I haue founde more branne then meale, more dowe then leauen, more rage then reason. Hee that hath beene burned knoweth the force of the fire, he that hath beene stong, remembreth the smart of the Scorpion, hee that hath endured the brunts of fancy, knoweth best how to eschew the broiles of affection. Let therefore my counsayle be of such authority as it may commaund you to be sober, your conuersation of such integritie, as it may encourage mee to go forward in that which I haue taken in hand: the whole effect shall be to set downe a young man so absolute, as yat nothing may be added to his further perfection. And although *Plato* hath bene so curious in his common weale, *Aristotle* so precise in his happye man, *Tullie* so pure in his Orator, that we may wel wish to see them, but neuer haue any hope to enioy them, yet shal my young Impe be such an one as shal be perfect euery way and yet common, if diligence and industry be employed to the atteinig of such perfection. But I would not haue young men slow to follow my precepts, or idle to deferre ye time lyke saint *George*, who is euer on horsebacke, yet neuer rydeth.

If my counsell shal seeme rigorous to fathers to instruct their children, or heauy for youth to follow

their parents wil : let them both remember that the Estrich disgesteth harde yron to preferue his health, that the fouldier lyeth in his harnesse to atchi[e]ue conquest, that the sicke pacient swalloweth bitter pilles to be eased of his grieffe, that youth shoulde endure sharpe stormes to finde reliefe.

I my selfe had bene happie if I had bene vnfortunate, wealthy if left meanelly, better learned if I had bene better liued : we haue an olde (prouerbe) youth wil haue his course. Ah Gentlemen, it is a course which we ought to make a course accompt off, replenished with more miseries then old age, with more finnes then common cutthroats, with more calamityes then the date of *Priamus* : we are no sooner out of the shell but wee resemble the *Cocyx* which destroyeth it selfe thorowe selfe will, or the *Pellican* which perceth a wounde in hir owne breast : we are either leade with a vaine glorie of our proper personage, or with selfe loue of our sharpe capacitie, either entangled with beautie, or seduced by idle pastimes, either witcht with vycious company of others, or inuegled with our owne conceits : of all these things I may the bolder speake, hauing tryed it true to mine owne trouble.

To the intent therefore that all young Gentlemen might shunne my former loosenesse, I haue fet it down, and that all might followe my future life, I meane heere to shewe what fathers shoulde doe, what children shoulde followe, desiring them both not reiect it bycause it proceedeth from one which hath beene lewde, no more then if they would neglect the golde bicause it lyeth in the durtye earth, or the pure wine for that it commeth out of a [the] homelye presse, or the precious stone *Actites* whiche is founde in the filthy neastes of the Eagle, or the precious gemme *Dacromtes* [*Dracornites*] that is euer taken out of the heade of the poysoned Dragon, but to my [our] purpose.

¶ That the childe shouldbe [be] true borne,
no baslarde.



First touching their procreation, it shall seeme necessarie to entreate off, who so euer he be that desireth to be the Sire of an happie sonne, or the Father of a fortunate childe, let him abstaine from those women which be either base of birth, or bare of honestie: for if the mother be noted of incontencie, or the father of vice, the childe wil either during life, be infected with the like crime, or the trecheries of his parents, as ignomy to him wil be cast in his teeth: For we commonly cal those vnhappie children which haue sprong from vnhonest parents. It is therefore a great treasure to the father, and tranquillitie to the minde of the childe, to haue yat libertie, which both nature, law, and reason hath set down. The guiltie conscience of a father that hath troden awry, causeth him to thinke and suspect yat his father also went not right, wherby his owne behauiour is as it were a witnesse, of his owne baseness: euen as those yat come of a noble progenie boast of their gentry. Heerevpon it came that *Diophantus*, *Themistocles* his sonne, would often and that openly say in a great multitude, that whatsoever he should seeme to request of the *Athenians*, he should be sure also to obtaine, for saith he, whatsoever I wil, that wil my mother, and what my mother saith my father sootheth, and what my father desireth, that the *Athenians* will graunt most willingly. The bolde courage of the *Lacedemonians* is to be praised, which set a fine on the heade of *Archidamus* their king, for that he had married a woman of a smal personage, saying he minded to begette Queenes, not Kings to succede him. Lette vs not omitte that which our auncestours were wont precisely to keepe, that men should either be sober, or drinke lyttle wine, that would haue sober and discreet children, for that the

fact of the father woulde be figured in the Infant. *Diogenes* therefore seeing a young man either ouercome with drincke or bereaued of his wittes, cryed with a loude voice, Youth, youth, thou hadst a drunken Father. And thus much for procreation, now how the lyfe should be ledde I will shewe briefly.

¶ *How the lyfe of a young man,
should be ledde.*



HERE are three things which cause perfection in man, Nature, Reason, Vse. Reason I call discipline, Vse, Exercise, if anye one of these branches want, certainly the Tree of Vertue must needes wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie be voyd of any of these it auayleth nothing. For as in tilling of the ground and husbandry, there is first chosen a fertill soyle, then a cunning sower, then good feede, euen so must we compare Nature to the fatte earth, the expert husbandman to the Schoolemaster, the faculties and sciences to the pure feedes. If this order had not bene in our predecessors, *Pithagoras, Socrates, Plato*, and who so euer was renowned in *Greece*, for the glorie of wisdom, they had neuer bene eternished for wise men, neither canonised as it were for Saints, among those that studie Sciences. It is therefore a most eident signe of Gods singular fauour towards him that is endued with al these qualities without the* least* of* the which, man is most miserable. But if ther be any one that thinketh wit not necessary to the obtaining of wisdom, after he hath gotten the waye to vertue by Industrie and Exercise, he is an Hereticke in my opinion, touching the true fayth of learning, for if Nature play not hir part in vaine is labour, and as I said before, if studie be not imployed, in vain is Nature. Sloth tourneth the edge of wit, Studie

sharpeneth the minde, a thing be it neuer so easie is harde to the (idle) a thing be it neuer so hard, is easie to the wit well employed. And most playnly we may see in many things the efficacie of industrie and labour.

The lyttle droppes of rayne pearceth hard Marble, yron with often handling is worne to nothing. Besides this, Industrie sheweth hir selfe in other things, the fertill soyle if it be neuer tilled, doth waxe barren, and that which is most noble by nature, is made most vyle by neglygence. What tree if it be not topped beareth any fruite? What Vine if it be not proyned, bringeth fourth Grapes? Is not the strength of the bodye tourned too weakenesse with too much delycacie, were not *Milo* his armes brawnefallen for want of wrastring? Moreouer by labour the fierce Vnicorne is tamed, the wildest Fawlhon is reclaimed, the greatest bulwarke is sacked. It was well aunswered of that man of *Theffalie*, who beeing demaunded, who among the *Theffalians* were reputed most vile, those sayde hee that lyue at quyete and ease, neuer giuing themselves to martiall affaires: but what shoulde one vse many words in a thing already proued. It is Custome, Vse, and Exercise, that bring a young man to Vertue, and Vertue to his perfection. *Lycurgus* the lawgiuer of the *Spartans* did nourish two Whelpes both of one fire and one damme: But after a sundry manner, for the one he framed to hunt, and the other to lye alwayes in the chimneyes ende at the porredge pot, afterward calling the *Lacedemonians* into one assembly he saide: To the attaining of vertue ye *Lacedemonians*, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryal, then bringing forth the whelpes, and setting downe there a pot and a Hare, the one ran at the Hare, the other to the porredge pot, the *Lacedemonians* scarce vnderstanding this mistery, he saide: both of these be of one fire and one damme, but you see how Education altereth Nature.

¶ *Of the education
of youth.*

T is most necessary and most naturall in mine opinion, that the mother of the childe be also the nurse, both for the entire loue she beareth to the babe, and the great desire she hath to haue it well nourished: for is there any one more meete to bring vp the infant then she that bore it? or will any be so carefull for it, as she that bredde it? For as the throbs and throwes in child birth wrought hir paine, so the smiling countenaunce of the Infant increaseth hir pleasure, the hired nurse is not vnlike to the hired seruauant which not for good wil but gaine not for loue of the man but the desire of the mony, accomplysheth his dayes worke. Moreouer Nature in this poynt enforceth the Mother to nurse hir owne childe, which hath giuen vnto euerye Beast milke to succour hir owne, and me thinketh Nature to be a most prouident foreseer and prouider for the same, which hath giuen vnto a woman two pappes, that if shee coulde conceiue two, she might haue wherewith also to nourish twaine, and that by sucking of the mothers breasts there might be a greater loue both of the mother towards the childe, and the childe towards the mother, which is very lykely to come to passe, for we see commonly those that eate and drinke and liue together, to be more zealous one to the other, then those that meete seldome, is not the name of a mother most sweete? If it be, why is halfe that title bestowed on a woeman which neuer felt the paines in conceiuing, neither can conceyue the like pleasure in nourishing [nourishing] as the mother doth? Is the earth called the mother of all things onely because it bringeth forth? No, but because it nourisheth those things that springe out of it, whatsoeuer is bred in ye sea, is fed in the sea, no plant, no tree, no hearbe commeth out of the ground that is

not moystened and as it were nourfed of the moyfture and mylke of the earth: the Lyoneffe nurfeth hir whelps, the Rauen cherifheth hir byrdes, the Viper hir broode, and fhall a woman caft away hir babe?

I accompt it caft away which in the fwath clouts is caft afide, and lyttle care can the Mother haue, which can fuffer fuch crueltie: and can it be tearmed with any other title then cruelty, the infant yet looking redde of the mother, the mother yet breathing through the torments of hir trauaile, the child crying for helpe which is faid to moue wilde beaftes, euen in the felfe faid moment it is borne, or the nexte minute, to deliuer to a ftraunge nurse, which perhappes is neither wholefome in body, neither honeft in manners, whiche esteemeth more thy argent although a trifle, then thy tender infant thy greateft treasure? Is it not neceffarye and requifite that the babe be nurffed with that true accuftomed iuyce, and cherifhed with his wonted heate, and not fedde with counterfaite dyet? Wheate throwne into a ftrange grounde tourneth to a contrary graine, the vine translated into an other foyle changeth his kinde. A flyp pulled fro the ftalke wythereth, the young childe as it were flypped from the paps of his Motner, either chaungeth his nature or altereth his difpofition. It is pretely fayd of *Horace*, a newe vefsel will long time fauour of that liquor that is firft powred into it, and the infant will euer fmel of the nurfes manners hauing tasted of hir milke. Therefore let the Mother as often as ſhe fhall beholde thofe two fountaynes of milke, as it were of their owne accorde flowing and ſwelling with liquor, remember that ſhe is admonifhed of nature, yea, commaunded of duetie, to cherifh hir owne childe, with hir owne teates, otherwife when the babe fhall now begin to tattle and call hir Mamma, with what face can ſhe heare it of his mouth, vnto whom ſhe hath denyed Mamma? It is not milke onely yat encreafeth the ſtrength or augmenteth the body, but the naturall heate and

agreement of the mothers body with the childe, it craueth the same accustomed moyfture that before it receiued in ye bowels by the which the tender partes were bound and knit together by the which it encreafed and was fuccoured in the body.

Certes I am of that minde, that the witte and difpofition is altered and chaunged by the mylke, as the moyfture and fap of the earth, doth chaunge the nature of that tree or plant that it nourifheth. Wherefore the common bye word of the common people feemeth to be grounded vpon good experience, which is: This fellow hath fucked mifchiefe euen from the teate of his nurfe. The *Grecians* when they faw any one fluttifhly fedde, they would fay euen as nurffes: whereby they noted the great diflyking they had of their fulfome feedinge: the *Etimologie* of mother among ye *Grecians* may aptly be applyed to thofe mothers which vnaturally deal with their children, they call it *Meter a meterine*, that is mother of not making much off, or of not nourifhing, heereoff it commeth that the fonne doth not with deepe defire loue his mother, neither with duetie obeye hir, his naturall affection being as it were deuided and dyftraught into twaine, a mother and a nurfe: heereoff it proceedeth that the Mother beareth but a colde kindneffe towards hir childe, when ſhe ſhall fee the nature of hir [the] nurfe in the nurture of hir [the] childe. The cheefeft way to learning is, if there be a mutual loue and feruent defire betweene the teacher and him that is taught, then verely the greateft furtheraunce to education is, if the Mother nouryſh the childe, and the childe fucke the Mother, that there bee as it were a relation and reciprocall order of affection. Yet if the Mother either for the euill habit of hir body or the weakenefſe of hir pappes, cannot though ſhe would nurfe hir infant, then let hir prouide ſuch a one as ſhall be of a good complection, of honeft condition, carefull to tender the childe, louing, to fee well to it, willing to take paines, dilligent in tending and prouiding all things neceffary, and as

lyke both in the liniaments of the body and dysposition of the minde to the mother as may bee. Let hyr forflow no occasion that may bring the childe to quyetnesse and cleanlyesse, for as the parts of a childe as foone as it is borne, are framed and fashioned of the midwife, that in all points it may be streight and comely, so the manners of the childe at the first are to be looked vnto that nothing discommend the minde, that no crooked behauour, or vndecent demeanour be found in the man.

Young and tender age is easely framed to manners, and hardly are those things mollyfied which are hard. For as the Steele is imprinted in the soft waxe, so learning is engrauen in ye minde of an young Impe. *Plato* that diuine Philosopher admonished all nurffes and weaners of youth, that they should not be too busie to tell them fonde fables or filthy tales, least at theyr entraunce into the worlde they shoulde bee contaminated with vnseemely behauour, vnto the which *Phocilides* the Poet doth pithely allude, saying: Whilest that the childe is young, let him be instructed in vertue and lytterature.

Moreouer they are to be trayned vp in the language of their country, to pronounce aptly and distinctly without stammering euey word and sillable of their natiue speach, and to be kept from barbarous talke, as the ship from rockes: least being affected with their barbarisme, they be infected also with their vncleane conuersation.

It is an olde Prouerbe that if one dwell the next doore to a cre[e]ple he will learne to hault, if one bee conuersant with an hipocrit, he wil soone endeuour to dissemble. When this young infant shall grow in yeares and be of that ripenesse that he can conceiue learning, infomuch that he is to be committed to the tuityon of some tutour, all dillygence is to be had to searck such a one as shall neither be vnlearned, neither ill lyued, neither a lyght person.

A gentleman that hath honest and discret seruants

dyfpofeth them to the encrease of his Segniories, one he appointeth stewarde of his courtes, an other ouerfeer of his landes, one his factor in far countries for his merchaundize, an other puruayour for his cates at home. But if among all his seruants he shal espy one, either filthy in his talke or foolish in his behaiour, either without wit or voyde of honestye, either an vnthrif or a wittall, him he sets not as a suruayour and ouerfeer of his manors, but a superuifour of hys childrens conditions and manners, to him he committeth ye guiding and tuition of his sons, which is by his proper nature a slaue a knaue by condition, a beast in behaiour. And sooner will they bestow an hundreth crownes to haue a horse well broken, then a childe well taught, wherein I cannot but maruell to see them so carefull to encrease their possessions, when they be so carelesse to haue them wise that should inherite them.

A good and discrete schoolemaster should be such an one as *Phœnix* was the instructor of *Achilles*, whom *Pelleus* (as *Homer* reporteth) appoynted to that ende that he should be vnto *Achilles* not onely a teacher of learning, but an ensample of good lyuing. But that is most principally to be looked for, and most diligently to be foreseene, that such tutors be sought out for the education of a young childe, whose lyfe hath neuer bene stayned with dishonestie, whose good name hath neuer bene called vnto question, whose manners hath ben irreprehensible before the world. As husbandmen hedge in their trees, so should good schoolemasters with good manners hedge in the wit and disposition of the scholler, wherby the blossomes of learning may the sooner encrease to a budde.

Many parents are in this to be mislyked, which hauing neither tryal of his honestie, nor experience of his learning to whome they commit the childe to be taught, without any deepe or due consideration put them to one either ignoraunt or obstinate, the which if they themselues shall doe of ignoraunce the folly can-

not be excused, if of obstinacie, their lewdnesse is to bee abhorred.

Some fathers are ouercome with ye flatterie of those fooles which professe outwardly great knowledge, and shew a certeine kinde of dissembling sinceritie in their lyfe, others at the entreating of their familiar friends are content to commit their sonnes to one, without either substaunce of honestie or shadow of learning. By which their vndiscreet dealing, they are like those sicke men which reiect the expert and cunning Phisition, and at the request of their friendes admitte the heedelesse practiser, which daungereth the patient, and bringeth the bodye to his bane: Or not vnylyke vnto those, which at the instaunt and importunate sute of their acquaintaunce refuse a cunning Pilot, and chuse an vnskillfull Marriner, which hazardeth the ship and themselues in the calmest Sea.

Good God can there be any that hath the name of a father which will esteeme more the fancie of his friend then the nurture of his sonne? It was not in vayne that *Crates* would often say, that if it were lawfull euen in the market place he would cry out: Whether runne you fathers, which haue all your carke and care to multiplie your wealth, nothing regarding your children vnto whom you must leaue all. In this they resemble him which is very curious about the shoe, and hath no care of the foote. Besides this there be [are] many Fathers so inflamed with the loue of wealth, that they be as it were incensed with hate agaynst their children: which *Arislippus* seeing in an olde miser did partlye note it, this olde miser asking of *Arislippus* what he woulde take to teache and bring vp his sonne, he aunswered a thousand groates: a thousand groats, God shield aunswered this olde huddle, I can haue two seruauents of yat price. Vnto whom he made aunswere, thou shalt haue two seruauents and one son, and whether wilt thou sell? Is it not absurd to haue so great a care of the right hande of

the childe to cut his meat, that if he handle his knife in the left hand we rebuke him feuerely, and to be secure of his nourture in discipline and learning? But what doe happen vnto those parents, that bring vp their children like wantons.

When their sonnes shal grow to mans estate, disdayning now to be corrected, stubborne to obey, giuing themselues to vayne pleasures, and vnseemely pastimes, then with the foolish trowants they begin to waxe wise and to repent them of their former follye, when their sonnes shall insinuate themselues in the company of flatterers, (a kinde of men more perillous to youth then any kinde of beastes.) When they shall haunt harlottes, frequent tauerns, be curious in their attyre, costiye in their dyet, carelesse in their behauiour, when they shall either bee common Dicers with Gamesters, either wanton dalliers with Ladies, either spend al their thrift on wine, or al their wealth on women: then the Father curffeth his owne securitie, and lamenteth too late his chilles misfortune, then the one accuseth his Sire as it were of malyce, that hee woulde not bring him vp in learning, and himselfe of mischiefe, that he gaue not his minde to good letters. If these youthes had bene trayned vppe in the company of any Philosopher, they would neuer haue ben so dissolute in their life, or so resolute in their own conceipts.

It is good nurture that leadeth to vertue, and discrete demeanour that playneth the path to felicitie. If one haue either the giftes of Fortune, as greate riches, or of Nature, as seemely personage, he is to be dispised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as *Vlisses* sayde to *Aiax*, as for our nobilytie, our stocke, our kindred, and whatsoeuer we our selues haue not done, I scarcely accompt ours. Riches are precious, but Fortune ruleth the rost, which oftentimes taketh away all from them that haue much, and giueth them more that had nothing, glory is a thing worthy to be followed,

but as it is gotten with great trauaile, so is it lost in a small time.

Beautie is such a thing as we commonly preferre before all things, yet it fadeth before we perceiue it to flourish: health is that which all men desire, yet euer subiect to any disease: strength is to be wished for, yet is it either abated with an ague, or taken away with age: whofoeuer therefore boasteth of force, is too beastly, seeing hee is in that qualitye not to be compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, that maketh gentlemen: that maketh the poore rich, the base borne noble, the subiect a souereigne, the deformed beautiful, the sicke whole, the weake strong, the most miserable most happy. There are two principall and peculiar gifts in the nature of man, Knowledge and Reason: the one commaundeth, the other obeyeth: these things neither the whirling wheele of Fortune can change, neither the deceitful cauilling of worldlings seperate, neither sickenefse abate, neither age abolish.

It is onely Knowledge, which worne with yeares waxeth young, and when all things are cut away with the Cicle [sickle] of Time, Knowledge flourisheth so high that Time cannot reach it. Warre taketh all things with it euen as the whirlepoole, yet must it leaue learning behinde it, wherefore it was wisely aunswered in my opinion of *Stilpo* the Philosopher, for when *Demetrius* wonne the Citie, and made it euen to the ground leauing nothing standing, he demaunded of *Stilpo* whether he had lost any thing of his in this great spoyle: vnto whom he aunswered, no verely, for warre getteth no spoyle of vertue.

Vnto the lyke fence may the aunswere of *Socrates* be applyed, when *Gorgias* asked him whether hee thought the *Persian* king happy or not: I knowe not faide hee, howe much vertue or discipline he hath, for happinesse doth not consist in the gifts of fortune, but

in ye grace of vertue. But as there is nothing more conuenient then instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, voyde of incorrupt [corrupt] manners, vndefiled with vice, that seeing no vaine delyghtes, they may the more easily abstain from lycencious desires, they that study to please the multytude are sure to displease the wise, they that seeme to flatter rude people with their rude pretences, leuell at great honour hauing no ayme at honesty. When I was heere a student in *Athens*, it was thought a great commendation for a young scholler to make an Oration extempore, but certeinly in my iudgement it is vtterly to be condemned, for whatfoeuer is done rashly is done also rawly, he that taketh vpon him to speake without premeditation, knoweth neither howe to beginne, nor where to ende, but falling into a vayne of babling, vttereth these thinges which with modestye he should haue concealed, and forgetteth those things that before he had conceiued. An Oration either penned, either premeditated, keepeth it selfe within the bonds [bands] of *Decorum*, I haue read that *Pericles* being at fundrye times called of the people to pleade, would alwayes answere that he was not ready: euen after the same manner *Demosthenes* being sent for to declaime amidst the multitude, stayd and saide, I am not yet prouided.

And in his inuectiue against *Mydas*, he seemeth to praise the profitableness of premeditation, I confesse faith he, yee *Athenians*, that I haue studied and considered deeply with my selfe what to speake, for I were a fotte if without due consideration had of those things that are to be spoken, I should haue talked vnaduisedly. But I speake this not to this ende to condemne the exercise of the wit, but that I woulde not haue any young scholler openly to exercise it, but when he shall grow both in age and eloquence, inso-much as hee shall through great vse and good memory bee able aptly to conceiue and readily to vtter any thing then this saying, extempore bringeth an admira-

tion and delight to the auditory, and finguler praise and commendation to the Orator. For as he yat hath long time ben fettered with chaynes, being releafed, halteth through the force of his former yrons, so he that hath bene vsed to a strickt kinde of pleading, when he shal talke extempore wil fauour of his former penning. But if any shal vse it as it were a precept for youth to tattle extempore, he wil in time bring them to an immoderate kinde of humilytie. A certeine Painter brought *Appelles* the counterfaite of a face in a table, saying: loe *Appelles*, I drew this euen now, whervnto he replied. If thou hadst ben silent, I would haue iudged this picture to haue been framed of the sodein. I meruaile yat in this time thou couldest not paint many more of these. But return we again, as I would haue tragical and stately stile shunned, so would I haue yat abiect and base phrase escheued, for this swelling kind of talk hath little modesty, the other nothing moueth.

Besides this, to haue the Oration al one in euery part, neither adorned with fine figures, neither sprinkled with choyse phrases, bringeth tediousnesse to the hearers, and argueth the speaker of little learning and lesse eloquence. He shoulde moreouer talke of many matters, not alwayes harp vpon one string, he that alwayes singeth one note without deskant [Descant] breedeth no delight, he yat alwayes playeth one part, bringeth lothsomenesse to the eare. It is varietie that mooueth the minde of al men, and one thing said twice (as we say commonly) deserueth a trudge. *Homer* woulde saye, that it loathed him to repeat any thing again though it were neuer so pleasaunt or profitable. Though the Rose be sweet yet being tyed with the Vyolet the smel is more fragraunte, though meat nourish, yet hauing good fauor it prouoketh the* appetite. The fayrest nosegay is made of many flowers, the finest picture of sundry colours, ye wholsomest medicine of diuers hearbs: wherefore it behoueth youth with all industry to search

not onely the hard questions of the Philosophers, but also the fine cases of ye Lawyers, not only the quirks and quiddities of the *Logicians*, but also to haue a fight in the numbers of the *Arithmeticians*, the Tryangles and Circles of the *Geometricians*, the Spheere and Globe of the *Astrologians*, the notes and crochets of the Musitions, the odd conceits of the Poets, the simples of the Phisitions, and in all things, to the ende that when they shal be willed to talke of any of them, they may be ignorant in nothing. He that hath a garden plot doth aswel sow the Pothearb as the Margerom, as wel the Leeke as the Lylly, as wel ye wholsome Isoppe, as the faire Carnation, the which he doth to the intent he may haue wholesome hearbs as wel to nourish his inward parts as sweet flowers to please his outward desire, as wel fruitfull plants to refresh his senses, as faire shewes to please his sight. Euen so whosoeuer that hath a sharpe and capable witte, let him as well giue his mind to sacred knowledge of diuinitie, as to the profound study of Philosophie, that by his wit he may not onely reape pleasure but profit, not only contentation in minde but quietnesse in conscience. I will proceede in the education.

I would haue them first of all to followe Philosophy, as most auncient, yea, most excellent, for as it is pleasaunt to passe thorowe many faire cities, but most pleasant to dwell in the fayrest: euen so to read many Histories and artes it is pleasaunt, but as it were to lodge with Philosophy most profitable.

It was pretely faide of *Byon* the Philosopher: Euen as when the wo[o]ers could not haue the companye of *Penelope*, they ranne to hir handmaydens: so they that cannot attaine to the knowledge of Philosophy, apply their mindes to things most vile and contemptible. Wherefore we must preferre Philosophy, as the onely Princeesse of al Sciences, and other arts as wayting Maydes. For the curing and keeping in temper of the body, man by his industry hath found two things,

Phisicke and Exercife, the one cureth fickneffe, the other preferueth the body in temper: but ther is nothing that may heale difeafes or cure the woundes of the minde but onely Phylofophy. By this fhall we learne what is honeft, what difhoneft, what is right, what is wrong, and yat I may in one word fay what may be faid, what is to be knowen, what is to be a voyded: how we ought to obey our parents, reuerence our elders, entertein ftangers, honour Magiftrates, loue our friends, liue with our wiues, vfe our feruautes. Howe wee fhoulde worfhippe God, bee duetifull to our Fathers, ftand in awe of our fuperiours, obey lawes, giue place to Officers, how we may choofe friends, nurture our children and that which is moft noble, how we fhould neither be too proude in profperitie, neither penfue in aduerfitie, neither like beaftes ouercome with anger. And heere I cannot but lament *Athens*, which hauing ben alwayes ye nurse of Philofophers, doth now nourifh only the name of Philofophy. For to fpeak plainly of the diforder of *Athens*, who doth not fe it, and forrow at it? fuch playing at dice, fuch quaffing of drink, fuch daliaunce with women, fuch dauncing, that in my opinion there is no quaffer in *Flaunders* fo giuen to tipplyng, no Courtier in *Italy* fo giuen to ryot, no creature in the world fo mifled, as a ftudent in *Athens*. Such a confufion of degrees, that the fcholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Mafter, nor the Mafter to the Doctour. Such corruption of manners, contempt of Magiftrates, fuch open finnes, fuch priuie villanye, fuch quarrelling in the ftreets, fuch fubtile practifes in chambers, as maketh my heart to melt with forrow to thinke of it, and fhould caufe your mindes Gentlemen to bee penitent to remember it.

Moreouer, who doth know a fcholler by his habite? Is there any hat of fo vnfeemely a fafhion, anye dublet of fo long a wafte, any hofe fo fhort, any attyre, either fo costly or fo courtly, either fo ftraunge in making, or fo monftrous in wearing, that is not worn of a

Scholler? haue they not now in steede of black cloth blacke veluet, in steede of course sarkecloth, fine silke? Be they not more lyke courtiers then schollers, more like stage-players then students, more like ruffians of *Naples* then disputers in *Athens*? I would to god they did not imitate al other nations in ye vice of the minde, as they doe in the attire of their body, for certainly as there is no nation whose fashion in apparel they do not vse, so there is no wickednesse publyshed in anye place, that they do not practise. I thinke that in *Sodom* and *Gomora*, there was neuer more filthinesse, neuer more pride in *Rome*, more poysoning in *Italy*, more lying in *Crete*, more priuie spoylyng in *Spayne*, more Idolatry in *Aegypt*, then is at this day in *Athens*, neuer such sects among the Heathens, such schismes amongst the *Turkes*, such misbeliefe among ye Infidels, as is now among Schollers.

Be there not many in *Athens* which thinke there is no God, no redemption, no resurrection?

What shame is this gentlemen, that a place so renowned for good learning should be so shamed for ill lyuing? that where grace doth abounde, sinne shoulde so superabound? that where the greatest profession of knowledge is, ther should also be the least practising of honestie. I haue read of many Vniuersities, as of *Padua* in *Italy*, *Paris* in *Fraunce*, *Wittenberge* in *Germany*, in *England* of *Oxford* and *Cambridge*, which if they were halfe so ill as *Athens* they were too too bad, and as I haue heard, as they be, they be starke naught.

But I can speake the lesse against them for that I was neuer in them, yet can I not choose but be agriued, that by report, I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen what is to be looked for, nay, what is not to be feared, when the temple of *Vesta* wher virgins should liue is like the stewes fraught with strumpets, when the alter, wher nothing but sanctitie

and holynesse should be vsed, is polluted with vncleanesse, when the vniuersities of Christendome which should be the eyes, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride, and haue lost their fauour with impietie.

Is it not become a bye word amongst the common people, that they had rather sende their children to the carte, then to the Vniuersitie, being induced so to say, for the abuse that reigneth in the Vniuersities, who sending their sonnes to atteine knowledge, find them little better learned, but a great deale worse liued, then when they went, and not onely vnthrifts of their money, but also banckerouts of good manners: was not this the cause that caused a simple woman in *Greece*, to exclaime against *Athens*, saying: The Master and the Scholler, the Tutor and the Pupil be both agreed, for the one careth not how lyttle payne he taketh for his mony, the other how lyttle learning.

I perceiue that in *Athens* ther be no chaunglyngs: when of olde it was sayd to a *Lacedemonian*, that all the *Grecians* knewe honestie, but not one practised it. When *Panthaëna* wer celebrated at *Athens*, an olde man goeing to take a place was mockingly reiected, at the last comming among the *Lacedemonians*, all the youth gaue him place, which the *Athenians* liked wel off, then one of the *Spartans* cryed out: Verily the *Athenians* know what should be done, but they neuer doe it.

When one of the *Lacedemonians* had ben for a certeine time in *Athens*, seeing nothing but dauncing, dicing, banquetting, surfetting, and licentious behaiour, retourning home, he was asked how all things stooode in *Athens*, to whom hee aunswered all things are honest ther, meaning that the *Athenians* accompted all things good, and nothing badde.

How such abuses should or might be redressed in al Vniuersities especially in *Athens*, if I were of authoritie

to commaund, it should soone be seene, or of credite to perswade those yat haue the dealings with them, it should soone be showne.

And vntill I see better reformation in *Athens*, my young *Ephæbus* shall not be nourtured in *Athens*, I haue spoken all this, that you Gentlemen might see how the Philosophers in *Athens* practise nothing lesse then Philosophie, what scholler is he that is so zealous at his booke as *Christippus*, who had not his mayd *Melissa* thrust meate in his mouth, had perished with famine, beeing alwaye studying? Who so watchfull as *Aristotle*, who going to bed would haue a bal of brasse in his hande, that if hee shoulde bee taken in a slumber it might fall and awake him? No, no, the times are chaunged as *Ouid* faith, and we are chaunged in the times, let vs endeauour euey one to amend one, and we shall all soone be amended, let vs giue no occasion of reproch and we shall more easely beare the burden of false reportes, and as wee see by learning what we should doe, so lette vs doe as we learne, then shall *Athens* flourish, then shall the students be had in great reputacion, then shall learning haue his hire, and euey good scholler his hope. But returne we once againe to *Philo*.

Ther is amongst men a trifold kinde of life, Actiue, which is about ciuill function and administration of the common weale. Speculatiue, which is continuall meditation and studie. The thirde a lyfe ledde, most commonly a lewde lyfe, an idle and vaine life, the life that the *Epicures* accompt their whole felicitie, a voluptuous lyfe replenished with all kinde of vanitie, if this actiue life be without philosophie, it is an idle life, or at the least a life euill imployed which is worfe: if the contemplatiue lyfe be seperated from the Actiue, it is most vnprofitable.

I woulde therefore haue my youth, so to bestowe his studie, as he may be both exercised in the common weale to common profite, and well employed priuately for his owne perfection, so as by his studie the rule

he shal beare may be directed, and by his gouernment his studie may be increased: in this manner did *Pericles* deale in ciuill affaires, after this sort did *Architas* [the] *Tarentine*, *Dion* the *Syracusian*, the *Theban Epaminondas* gouerne their cities.

For the exercise of the body it is necessary also fomwhat be added, that is, that the child should be at such times, permitted to recreate himselfe, when his minde is ouercome with studye, least dullyng himselfe with ouermuch Industrie he become vnfitte afterwarde to conceiue redily, besides this, it wil cause an apt composition and yat natural strength yat it before retained. A good composition of the body, layeth a good foundation of olde age, for as in the fayre Summer wee prepare [repaire] all thinges necessarye for the colde winter, so good manners in youth and lawful exercises be as it were victualls and nourishments for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodyes more by play, then otherwise they should haue done by studie, and so to be vsed that they addicte not themselues more to ye exercise of the limmes then the following of learninge: the greatest enemyes to discipline, as *Plato* recompteth, are labours and sleepe. It is also requisite that he be expert in marcyall affayres, in shootinge, in dartinge, that hee hauke and hunte for his honest pastime and recreation, and if after these pastimes hee shall seeme secure, nothing regardinge his bookes, I woulde not haue him scourged with stripes, but threatened with wordes, not dulled with blowes, lyke seruants, the which the more they are beaten the better they beare it, and the lesse they care for it, for children of good disposition are either incited by praise to goe forward, or shamed by disprayse to commit the like offence: those of obstinate and blockish behauiour, are neither with wordes to be perswaded, neither with stripes to bee corrected. They must nowe be taunted with sharpe rebukes, straight wayes admonished with fayre wordes, now threatned a payment, by and by promised

a reward, and dealt withal as nurffes do with the [their] babes, whom after they haue made to cry they profer the teate, but diligent heede muft be taken that he be not praifed aboue meafure, leaft ftanding too much in his own conceit, he become alfo obftinate in his owne opinions. I haue knowne many fathers whose great loue towards their fonnes hath ben the caufe in time that they loued them not, for when they fee a fharp wit in their fonne to conceiue, for the defire they haue that he fhould outrunne his fellowes, they loaden him with continual exercife, which is the onely caufe that he finketh vnder his burden, and giueth ouer in the plaine field. Plantes are nourifhed with little raine, yet drowned with much: euen fo the mind with indifferent labour waxeth more perfect, with [ouer-] much ftudye it is made fruitleffe. We muft confider that all our life is deuided into remiffion and ftudy.

As there is watchinge, fo is there fleepe: as there is warre, fo is there peace: as there is winter, fo is there Summer: as there be many working dayes, fo is there alfo many holy-dayes: and if I may fpeak al in one worde, eafe is the fauce of labour, which is plainly to be feene, not onely in lyuing thinges, but alfo in thinges without life. Wee vnbind the bowe that wee maye the better bend him, we vnloofe the Harpe, that we may the fooner tune him, the body is kept in health as well with fafting as eating, the minde healed with eafe, as wel as with labour: thofe parents are in mind*to be miliked which commit the whole care of theyr childe to the cuftodye of a hyrelinge, neither askinge neither knowing howe their children profite in learning. For if the father were defirous to examine his fonne in that which he hath learned, the mafter would be more carefull what he did teach. But feeing the father careleffe what they learne, he is alfo feure what he teacheth: that notable faying of the horfe-keeper may [be] here bee* applyed, which faid, nothing did fo fatte the horfe as the eye of the king. Moreouer I would haue the memorye of children continually

to be exercysed, which is the greatest furtheraunce to learninge that can be.

For this cause they fayned in their olde fables, memory to be the mother of perfection. Children are to be chastised if they shal vse any filthy or vnseemely talk, for as *Democrates* faith, the worde is the shadowe of the worke: they must be curteous in their behaiour, lowly in their speach, not disdayning their cockmates or refraining their company: they must not liue wantonly, neither speake impudently, neither angry without cause, neither quarellous without colour. A young man beeing peruerse in nature and proud in words and manners, gaue *Socrates* a spurne, who being moued by his fellowes to giue him an other, if sayde *Socrates* an Assfe had kycked mee, would you also haue mee to kick him againe, the greatest wisedome in *Socrates* in compressing [suppressing] his anger is worthy great commendation. *Architas* [ye] *Tarentine*, returning from war and finding his ground ouergrown with weeds, and turned vp with Mowles, sent for his farmour, vnto whome hee sayde, if I were not angry I would make thee repent thy ill husbandry. *Plato* hauing a seruaunt whose blisse was in filling of his belly, seeing him on a time idle and vnhonest in behaiour, said, out of my sight, for I am incensed with anger.

Although these ensamples [examples] be hard to imitate, yet should euery man do his endeouour to repress that hot and heady humor which he is by nature subiect vnto. To be silent and discrete in companie, though many thinke it a thing of no great wayght or importance, yet is it most requisite for a young man and most necessary for my *Ephæbus*. It neuer hath bene hurtfull to any to holde his peace, to speake, damage to many: what so is kept in silence is husht, but whatsoever is babled out, cannot againe be recalled. We may see the cunning and curious work of Nature, which hath barred and hedged nothing in so strongly as the tongue, with two rows of teeth, and therewith

two lips, besid[e]s she hath placed it farre from the heart, that it shoulde not vtter that which the heart had conceiued, this also shoulde cause vs to be filent, seeinge those that vse much talke, though they speake truely are neuer beleeued. Wyne therefore is to be refrained, which is termed to be the glasse of the minde, and it is an old Prouerbe, Whatsoeuer is in the heart of the sober man, is in the mouth of the drunckarde. *Bias* holdinge his tongue at a feast, was tearmed there of a tatler to be a foole, who said, is there any wise man that can hold his tongue amidst the wine? vnto whom *Bias* answered, there is no foole that can.

A certeine Gentleman heere in *Athens*, inuited the Kings Legats to a costly and sumptuous feast, wher also he assembled many Philosophers, and talking of diuers matters, both of the common weale and learning, onely *Zeno* said nothing. Then the ambassadors said, what shall we shewe of thee O *Zeno* to the king. Nothing aunswered he, but that there is an olde man in *Athens* that amidst the pottes could hold his peace. *Anacharsis* supping with *Solon*, was founde a sleepe, hauing his right hande before his mouth, his left vpon his priuities, wherby was noted that ye tongue should bee rayned with the strongest brydle. *Zeno* bicause hee woulde not be enforced to reueale any thing against his will by torments, bit of his tongue and spit it in the face of the tyrant.

Nowe when children shall by wisdome and vse refrayne from ouer-much tatling, let them also be admonished that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a sonne. But the greatest thing is yet behinde, whether that those are to bee admytted as cockemates with children whiche loue them entirely, or whether they be to be banished from them.

When as I see many fathers more cruell to their children then carefull of them, which thinke it not

necessarye to haue those about them, that most tender them, then I am halfe as it were in a doubt to giue counsayle. But when I call to my remembraunce, *Socrates, Plato, Xenophon, Eschines, Sæbetes*, and all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, and pietie, then I am encouraged to imitate those whose excellencie doth warrant my precepts to be perfect [true]. If any shall loue the childe for his comely countenance, him would I haue to be banished as a most dangerous and infectious beast, if he shall loue him for his fathers sake or for his own good qualities, him would I haue to be with him alwayes, as superuifour of his manners: such hath it bene in times past, the loue of one *Athenian* to the other, and of one *Lacedemonian* to the other.

But hauing saide almost sufficient for the education of a childe, I wil speake two words, how he should be trayned when he groweth in yeares. I cannot but mislyke the Nature of diuers Parents which appoynt ouerseers and tutors for their children in their tender age, and suffer them when they come to be young men, to haue the bridle in their owne hande, knowing not that age requireth rather a harde snaffle, then a pleasaunt bit, and is sooner allured to wickednes then childehoode.

Who knoweth not the escapes of children, as they are smal so they are soone amended? either with threats they are to be remedied, or with faire promises to be rewarded. But the finnes and faults of young men are almost or altogether intollerable, which giue themselues to be delicate in their dyet, prodigall in their expence, vsing dicing, dauncing, dronkennes, deflowring of virgins, abusing wiues, committing adulteries, and accounting al things honest, that are most detestable. Heere therefore must be vsed a due regarde that their lust may be repressed, their ryot abated, their courage cooled: for harde it is to see a young man to be Master of himselfe, which yeeldeth

himselfe as it were a bond slaue to fonde and ouerlashing affections. Wife Parents ought to take good heede, especially at this time, yat they frame their sonnes to modestie, either by threats or by rewards, either by faire promises or feure practises, either shewing the miseries of those that haue ben overcome with wildnesse, or ye happinesse of them that haue contained [contented] themselues, within the bandes of reason: these two are as it wer the ensignes of vertue, the hope of honour, the feare of punishment. But chiefly parents must cause their youths to abandon the societie of those which are noted of euill liuing and lewde behauiour, which *Pithagoras* seemed somwhat obscurely to note in these his sayings.

First, that one should abstain from the tast of those things that haue blacke tayles: That is we must not vse the company of those whose corrupt manners doe as it were make their lyfe blacke. Not to goe aboute the ballaunce, that is to reuerence Iustice, neither for feare or flatterie to leane vnto any one partially. Not to lye in idlennesse, that is, that sloth shoulde be abhorred. That we should not shake euery man by ye hand: That is, we should not contract friendshippe with all. Not to weare a straight ring: that is, that we shoulde leade our lyfe, so as wee neede not to fetter it with chaynes. Not to bring fire to a slaughter: that is, we must not prouoke any that is furious with words. Not to eat our heartes: that is, that wee shoulde not vexe our selues with thoughts, consume our bodies with sighes, with sobs, or with care to pine our carcasses. To abstaine from beanes, that is, not to meddle in ciuile affaires or businesse of the common weale, for in the old times the election of Magistrates was made by the pullyng of beanes. Not to put our meat in *Scapio*: that is, we should not speake of manners or vertue, to those whose mindes are [be] infected with vice.

Not to retire when we are come to the ende of our race: that is, when we are at the poynt of death

we should not be oppressed with griefe, but willingly yeeld to Nature. But I will retourne to my former precepts: that is, that young men shoulde be kept from the company of those that are wicked, especially from the sight of ye flatterer. For I say now as I haue often times before sayde, that there is no kinde of beast so noyosome as the flatterer, nothing that will sooner consume both the sonne and the father and all honest friendes.

When the Father exhorteth the sonne to sobrietie, the flatterer prouoketh him to Wine: when the Father weaneth [warneth] them to continencie, the flatterer allureth them [him] to lust: when the Father admonisheth them to thrifte, the flatterer haleth them to prodigalitye, when the Father encourageth them to labour, the flatterer layeth a cushion vnder his elbowe, to sleepe, bidding them [him] to eate, drinke, and to be merry, for that the lyfe of man is soone gone, and but as a short shaddowe, and seeing that we haue but a while to lyue, who woulde lyue [doe] lyke a seruant? They saye that now their fathers be olde, and doate through age like *Saturnus*.

Heeroff it commeth that young men giuing not only attentiu eare but ready coyne to flatterers, fall into such misfortune: heereoff it proceedeth that they haunt the stewes, mary before they be wise, and dye before they thriue. These be the beastes which liue by the trenchers of young Gentlemen, and consume the treasures of their reuenewes, these be they that sooth young youths in al their sayings, that vphold them in al their doings, with a yea, or a nay, these be they that are at euery becke, at euery nod, freemen by fortune, slaues by free will.

Wherefore if ther be any Fathers that would haue his children nurtured and brought vp in honestie, let him expell these Panthers which haue a sweete smel, but a deuouring minde: yet would I not haue parents altogether precise, or too seuer in correction, but lette them with mildeneffe forgiue light offences, and

remember that they themfelues haue ben young: as ye Phifition by minglyng bitter poyfons with fweete lyquor, bringeth health to the body, fo the father with fharpe rebukes, fefoned with louing lookes caufeth a redrefse and amendement in his childe. But if the Father bee thoroughly angry vppon good occafion, let him not continue his rage, for I had rather he fhould be foone angry then hard to be pleafed, for when the fonne fhall perceiue that the Father hath conceiued rather a hate then a heat agaynft him, hee becommeth desperate, neither regarding his fathers ire, neither his owne duetie.

Some lyght faults lette them difsemble as though they knew them not, and feeing them let them not feeme to fee them, and hearing them, lette them not feeme to heare. We can eafely forget ye offences of our friendes be they neuer fo great, and fhall wee not forgiue the efcapes of our children be they neuer fo fmall? Wee beare oftentimes with our feruaunts, and fhall we not fometimes with our fonnes: the faireft Iennet is ruled as well with the wande as with the fpurre, the wildeft child is as foone corrected with a word as with a weapon. If thy fonne be fo flubburne obftinately to rebel againft thee, or fo wilful to perfeuer in his wickedneffe, yat neither for feare of punifhment, neither for hope of reward, he is any way to be reclaymed, then feeke out fome mariage fit for his degree, which is the fureft bond of youth, and the ftrongeft chayne to fetter affections yat can be found. Yet let his wife be fuch a one as is neither much more noble in birth or far more richer in goods, but according to the wife faying: choofe one euery way, as neere as may be equal in both: for they that do defire great dowryes do rather mary themfelues to the wealth then to their wife. But to returne to the matter, it is moft requifite that fathers both by their difcrete counfayle, and alfo their honeft conuerfation, be an example of imitation to their children, yat they feing in their parents, as it were in a glaffe, the per-

fection of manners, they may be encouraged by their vpright liuing to practife the like pietie. For if a father rebuke his child of fwearing, and he himfelfe a blafphemor, doth he not fee that in detecting his fons vice, hee alfo noteth his owne? If the father counfaile the fonne to refrayne wine as moft vnwholfome, and drinke himfelfe immoderately, doth hee not as well reprove his owne folly, as rebuke his fonnes? Age alway ought to be a myrrour for youth, for where olde age is impudent, there certainly youth muft needes be fhameleffe, where the aged haue no refpect of their honorable and gray haire, there the young gallants haue little regard of their honeft behauiour: and in one worde to conclude al, wher age is pafft grauity ther youth is pafft grace. The fum of al wherwith I would haue my *Ephœbus* endued, and how I would haue him instructed, fhall briefly appeare in this following. Firft, that he be of honeft parents, nurfed of his mother, brought vp in fuch a place as is incorrupt, both for the ayre and manners with fuch a perfon as is vndefiled, of great zeale, of profound knowledge, of absolute perfection, yat be instructed in Philofophy, whereby he may atteine learning, and haue in al fcience a smacke, whereby he may readily difpute of any thing. That his body be kept in his pure ftrenth by honeft exercife, his wit and memory by diligent ftudy.

That he abandon al allurements of vice, and continually encline to vertue, which if it fhall as it may come to paffe, then do I hope that if euer *Platoes* common weale fhall flourish, that my *Ephœbus* fhall bee a citizen, yat if *Aristotle* fined any happy man it wil be my childe, if *Tully* confefse any to be an absolute Orator, it will be my young youth. I am heere therefore gentlemen to exhort you, that with all induftry you apply your minds to the ftudy of Philofophy, that as you profefse your felues ftudents, fo you may be ftudents, that as you difdaine not the name of a fcholler, fo you wil not be found voyd of

the duety of schollers, let not your mindes be caryed away with vaine delights, as with trauailing into farre and straunge countries wher you shal see more wickednesse then learn vertue and wit. Neither with costly attyre of the newe cut, the *Dutch* hat, the *French* hose, the *Spanish* rapier, ye *Italian* hilt, and I know not what?

Cast not your eyes on the beauty of women, least ye cast away your hearts with folly, let not that fond loue, wherewith youth fatteth himselfe as fatte as a foole infect you, for as a finewe being cut though it be healed, there wil alwayes remaine a scarre, or as fine linnen stayned with blacke ynke, though it bee washed neuer so often, will haue an yron Mowle: so the minde once mangled or maymed with loue, though it be neuer so well cured with reason, or cooled by wisedome, yet there wil appeare a scarre, by the which one may gesse the minde hath ben perced, and a blemmish whereby one may iudge the heart hath ben stayned.

Refraine from dicing, which was the onely cause that *Pyreus* was striken to the heart, and from dauncing which was the meanes that lost *John Baptists* heade: I am not he that will disallowe honest recreation, although I detest the abuses, I speake boldly vnto you bicause I my selfe know you: what *Athens* hath ben, what *Athens* is, what *Athens* shal be, I can gesse. Let not euery Inne and Alehouse in *Athens* be as it were your chamber, frequent not those ordinary tables wher either for the desire of delicate cates, or the meetinge of youthfull companions, yee both spend your money vainely and your time idly, imitate him in life whom ye [you seeme to] honour for his learning. *Aristotle* who was neuer seene in the company of those that idly bestowed their time.

There is nothing more swifter then time, nothing more sweeter: wee haue not as *Seneca* saith little time to liue, but we leese muche, neither haue we a short life by Nature, but we make it shorter by naughtynesse,

our life is long if we know how to vse it. Follow *Appelles* that cunning and wise Painter, which would lette no day passe ouer his head, without a lyne, without some labour. It was pretely fayde of *Hesiodas*, lette vs endeauour by reason to excell beastes, seeinge beasts by nature excell men, although strick[t]ely taken it be not so, for that man is endewed with a soule, yet taken touching their perfection of senses in their kind it is most certeine. Doth not the Lyon for strength, the Turtle for loue, the Ante for labour excell man? Doth not the Eagle see cleerer, the Vulter smel better, the Mowle heare lyghtlyer? Let vs therefore endeauour to excell in vertue, seeing in qualyties of ye body we are inferiour to beastes. And heere I am most earnestly to exhort you to modesty in your behauour, to duetye to your elders, to dylligence in your studyes. I was of late in *Italy*, where mine eares gloed, and my heart was galled to heare the abuses that reygne in *Athens*: I cannot tell whether those things sprang by the lewde and lying lippes of the ignoraunt, which are alwayes enemyes to learning, or by the reports of such as saw them and sorrowed at them. It was openly reported of an olde man in *Naples* that there was more lightnesse in *Athens* then in all *Italy*, more wanton youths of schollers, then in all *Europe* besids, more Papists, more *Atheists*, more sects, more schi[f]mes, then in all the Monarch[i]es in the world, which thinges although I thincke they be not true, yet can I not but lament that they shoulde be deemed to be true, and I feare me they be not altogether false, ther can no great smoke arife, but there must be some fire, no great reporte without great suspicion. Frame therefore your lyues to such integritie, your studyes to atteininge of such perfection, that neither the might of the stronge, neyther the mallyce of the weake, neither the swifte reportes of the ignoraunt be able to spotte you wyth dishonestie, or note you of vngodlynesse. The greatest harme that you can doe vnto the enuious, is to doo well, the

greatest corasue that you can giue vnto the ignoraunte, is to prosper in knowledge, the greatest comforte that you can bestowe on your parents is to lyue well and learne well, the greatest commoditie that you can yeelde vnto your Countrey, is with wisedome to bestowe that talent, that by grace was giuen you.

And here I cannot choose but giue you that counsel that an olde man in *Naples* gaue mee most wisely, although I had then neither grace to followe it, neyther will to giue eare to it, desiring you not to reiect it bicause I did once dispise it. It was this [thus] as I can remember word for word.†

Descende into your owne consciences, consider with your selues the great difference between staring and starke blynde, witte and wisedome, loue and lust: Be merry but with modestie, be sober but not too* fullen: be valiaunt, but not too venterous: let your attire be comely, but not too costly: your dyet wholesome, but not excessiue: vse pastime as the word importeth, to passe ye time in honest recreation: mistrust no man without cause, neither be ye credulous without prooffe: be not lyght to follow euery mans opinion, neither obstinate to stand in your owne conceits: serue God, feare God, loue God, and God will blesse you, as either your hearts can wish, or your friends desire.

This was his graue and godly aduise, whose counsel I would haue you all to follow, frequent lectures, vse disputacions openly, neglect not your priuate studies, let not degrees be giuen for loue but for learning, not for mony, but for knowledge, and bicause you shall bee the better encouraged to follow my counsell, I wil be as it were an example my selfe, desiring you al to imitate me.

Euphues hauing ended his discourse, and finished those precepts which he thought necessary for the instruction of youth, gaue his minde to the continual studie of Philosophie, insomuch as he became publique

Reader in the Vniuersitie, with such commendation as neuer any before him, in the which he continued for the space of tenne yeares, only searching out the secrets of Nature and the hidden misteries of philosophy, and hauing collected into three volumes his lectures, thought for the profite of young schollers to fette them foorth in print, which if he had done, I would also in this his *Anatomie* haue inserted, but he altering his determination, fell into this discourse with himselfe.

Why *Euphues*, art thou so addicted to the studie of the Heathen that thou hast forgotten thy God in heauen? shal thy wit be rather employed to the attaining of humane wisdom then diuine knowledge? Is *Aristotle* more deare to thee with his bookes, then Christ with his bloud? What comfort canst thou finde in Philosophy for thy guiltie conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a gentleman, yea, and a Gentile, and if thou neglect thy calling thou art worse then a *Iewe*. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their auncestours, and a blot to their owne gentrie, to read or practize Diuinitie. They thinke it now sufficient for their felicitie to ryde well vppon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisdom, neither the ende, which is Christ: onely they accompt diuinitie most contemptible, which is and ought to be most notable. Without this there is no Lawyer be he neuer so eloquent, no Phisition be he neuer so excellent, no Philosopher bee hee neuer so learned, no King, no Keyfar, be he neuer so royall in birth, so polytique in peace, so expert in warre, so valyaunt in prowesse, but he is to be detested and abhorred. Farewell therefore the fine and filed phrascs of *Cicero*, the pleasaunt *Eligues* of *Ouid*, the depth and profound knowledge of *Aristotle*. Farewell Rhethoricke, fare-

well Philosophie, farewell all learning which is not sprong from the bowells of the holy Bible.

In this learning shal we finde milke for the weake and marrow for the strong, in this shall we see how the ignoraunt may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preferued. Oh I would Gentlemen would some times sequester themselues from their owne delights, and employ their wits in searching these heauenly and diuine misteries. It is common yea and lamentable to see that if a young youth, haue the giftes of Nature, as a sharpe wit, or of Fortune, as sufficient wealth to mainteine them, he employeth the one, in the vayne inuentions of loue, the other in the vile brauerie of pride: the one in the passions of his minde and prayfes of his Lady, the other in furnishing of his body and furthering of his lust. Heeroff it commeth that such vaine ditties, such idle sonnets, such enticing songs, are set foorth to the gaze of the world and griefe of the godly. I my selfe know none so ill as my selfe, who in times past haue bene so superstitiously addicted, yat I thought no Heauen to ye Paradise of loue, no Angel to be compared to my Lady, but as repentaunce hath caused me to leaue and loath such vaine delights, so wisdome hath opened vnto me, the perfect gate to eternall lyfe.

Besides this I my selfe haue thought that in Diuinitie there could be no eloquence, which I might imitate, no pleasaunt inuention which I might follow, no delycate phrase that might delight me, but now I see that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide, and seeing without this all learning is ignoraunce, al wisdome more folly, all witte plaine bluntnes, al Iustice iniquitie, al eloquence barbarisme, al beautie deformitie. I will spend all the remainder of my life in studying the olde Testament, wherin is prefigured the comming of my Sauour, and the new testament, wherin my Christ doth suffer for

my finnes, and is crucified for my redemption, whose bitter agonyes should cast euery good christian into a sheeuering ague to remember his anguish, whose sweating of water and bloud should cause euery deuout and zealous Catholique to shedde teares of repentaunce, in remembraunce of his torments.

Euphues hauing discoursed this with himselfe, did immediately abandon all lyght company, all the disputations in schooles, all Philosophie [Schooles of Philosophie], and gaue himselfe to the touchstone of holinesse in diuinitie, accompting all other things as most vyle and contemptible.

¶ *Euphues to the Gentlemen schollers
in Athens.*



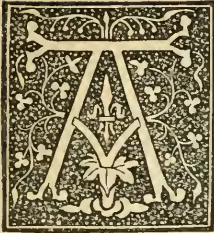
He Merchant that trauaileth for gain, the husbandman that toyleth for increase, ye lawier that pleadeth for gold, the crafts man that seeketh to lyue by his labour, al these after they haue fatted themselues with sufficient, either take their ease, or lesse payne then they were accustomed. *Hippomanes* ceased to runne when he had gotten the goale. *Hercules* to labour, when he had obtained the victorie. *Mercurie* to pipe when he had cast *Argus* in a slumber. Euery action hath his ende, and then we leaue to sweat when we haue founde the sweete. The Ant though she toyle in Summer, yet in Winter shee leueth to trauaile. The Bee though she delight to suck the faire flower, yet is she at last cloyed with Honny. The Spider that weaueth the finest threede ceaseth at the last when she hath finished hir webbe. But in the action and study of the mind (Gentlemen) it is farre otherwise, for hee that tasteth the sweet of learning endureth all the sower of labour. He that seeketh the depth of knowledge: is as it were in a *Laborinth*, in the which ye farther he goeth, the farther he is from the end: or like ye bird in the limebush, which the more she

strueth to get out, ye faster she sticketh in. And certainly it may be said of learning, as it was fained of *Nectar* the drinke of the Gods, the which the more it was dronk, the more it would ouerflow the brim of the cup, neither is it farre vnlike the stone that groweth in the riuer of *Caria*, the which the more it is cut the more it encreaseth. And it fareth with him that followeth it as with him that hath the dropsie, who the more he drinketh the more he thirsteth. Therefore in my minde the student is at lesse ease then the Oxe yat draweth, or the Affe that caryeth his burthen, who neither at the boord when others eate is voyd of labour, neither in his bed when others sleepe is without [voyd of] meditation. But as in manuary craftes though they be all good, yet that is accompted most noble that is most necessary, so in the actions and studyes of the minde, although they be all worthy, yet that deserueth greatest praise which bringeth greatest profit. And so we commonly do make best accompt of that which doth vs most good. Wee esteeme better of the Phisition that ministreth the potion, then of the Apothecary yat selleth the drugs. How much more ought we with al diligence, study, and industry, [to] spend our short pilgrimage in the seeking out of our saluation. Vaine is Philosophy, vaine in Phisick, vaine is Law, vaine is al learning without yat tast of diuine knowledge. I was determined to write notes of philosophy, which had ben to feede you fat with folly, yet yat I might seeme neither idle, neither you euil employed, I haue heere set downe a brieue discourse which of late I haue had with an hereticke which kept me from idlenes, and may if you read it deterre you from heresie. It was with an *Atheyst*, a man in my opinion monstrous, yet tractable to be perswaded. By this shal you see ye absurde dotage of him that thinketh ther is no god, or an vnsufficient god, yet heere shall you finde the summe of faith which iustifieth onely in Christ, the weaknesse of the lawe the strength of the gospel, and the knowledge of gods

wil. Heere shall ye finde hope if you be in dispaire, comfort if ye be distressed, if ye thirst drinke, meate if ye hungur, if ye feare *Moses* who saith without you fulfil the lawe you shall perish. Beholde Christ, which saith, I haue ouercommen the lawe. And yat in these desperate dayes wherein so many sectes are sowen, and in the wayning of the world, wherein so many false Christs are come, you might haue a certeintie of your saluation, I meane to set downe the touchstone whervnto euey one ought to trust, and by the which euey one shoulde trie himselfe, which if you follow, I doubt not but that as you haue proued learned Philosophers, you will also proceede excellent diuines, which God graunt.



¶ EUPHUES AND ATHEOS.



THEOS. I am gladde *Euphues* that I haue founde thee at leasure, partly yat we might be merry, and partly that I might bee perswaded in a thing that much troubled my conscience. It is concerning God. There be many that are of this minde, that there is a God whom they tearme the creator of all thinges, a God whom they cal the sonne, the redeemer of the world, a God whom they name the holye Ghost the worker of all things, the comforter, the spirite, and yet are they of this opinion also, that they be but one God, coequal in power, coeternall, incomprehensible, and yet a Trinity in person. I for my part although I am not so credulous to beleue their curious opinions, yet am I desirous to heare the reasons yat shoulde driue them into such fond and franticke imaginations. For as I knowe nothing to be so absurde which some of the Philosophers haue not defended, so thinke I nothing so erroneious which some of our Catholikes haue not mainteined. If there were as diuers dreame, a God that woulde reuenge the oppression of the widdowes and fatherlesse, that would rewarde the zeale of the mercifull, pitie the poore, and pardon the penitent, then woulde the people either stand in greater awe, or owe more loue towards their God. I remember *Tully* disputing of the nature of Gods, bringeth *Dionisius* as a scoffer of such vaine and deuised Deities, who seeing *Aesculapius* with a long bearde of golde, and *Appollo* his father beardlesse, played the Barber and shaued it from him, saying, it was not decent that the sonne should haue a beard and the father none. Seeing also *Iupiter* with an ornament of golde, tooke it from him iesting thus, in Summer this aray is too heauy, in

Winter too colde, heere I leaue one of wollen both warmer for the cold and lyghter for the heate. He comming also into the Temple wher certeine of the gods with golden gifts stretched out their hands, tooke them al away, saying: Who will be so mad as to refuse thinges so gently offered: Dost thou not see *Euphues* what small accompt he made of their gods, for at the last sailing into his countrey with a prosperous winde, hee laughing sayd, loe see you not my Masters, howe well the Gods reward our Sacriledge. I coulde rehearse infinite opinions of excellent men who in this pointe holde on my side, but especially *Protagoras* [*Pithagoras*]. And in my iudgement, if there bee any God, it is the worlde wherein we liue, that is the onely God, what can we beholde more noble then the world, more faire, more beautifull, more glorious? what more maiesticall to the sight, or more constant in substance? But this by the way *Euphues*, I haue greater and more forcible arguments to confirme my opinion, and to confute the errors of those that imagine that there is a God. But first I woulde gladly heare thee shape an aunswere to that which I haue said, for wel I know yat thou art not onely one of those which beleue that there is a God, but of them also which are so precise in honouring him, that they bee scarce wise in helping themselues.

Euphues. If my hope (*Atheos*) were not better to conuert thee, then my happe was heere to conferre with thee, my heart would breake for grieffe, whiche beginneth freshly to bleede for sorrow, thou hast stroken me into such a sheuering and cold terror at the rehearsing of this thy monstrous opinion, that I looke euery minute when the grounde should open to swallow thee vp, and that GOD which thou knowest not, shoulde with thunder from heauen, strike thee to hell. Was there euer *Barbarian* so sencelesse, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting *Iehouah*? I cannot but tremble at the remembraunce of his Maiestie, and dost thou

make it a mockerie? O iniquitie of times, O corruption of manners, O blasphemie against the heauens. The Heathen man faith, yea that *Tully* whom thou thy selfe alleadgest, that there is no nation so barbarous, no kinde of people so sauage, in whom resteth not this perswasion that there is a God, and euen they that in other parts of their lyfe seeme very lyttle to differ from brute beasts, doe continually keepe a certeine feede of Religion, so throughly hath this common principle possessed al mens mindes, and so fast it sticketh in all mens bowells. Yea, Idolatrie it selfe is sufficient prooffe of this perswasion, for we see how willingly man abaseth himselfe to honour other creatures, to doe homage to flockes, to goe on pilgrimage to Images, if therefore man rather then he would [wil] haue no God, doe worship a stone: how much more art thou duller then a stone, which goest against the opinion of all men.

Plato a Philosopher would often say, there is one whom we may cal God omnipotent, glorious, immortal, vnto whose similitude we that creepe heere on the earth haue our soules framed, what can be said more of a Heathen, yea, what more of a Christian?

Aristotle when hee could not finde out by the secrecie of Nature, the cause of the ebbing and flowing of the Sea, cryed out with a lowd voyce. O thing of things haue mercy vpon me.

Cleanthes alleadged foure causes, which might induce man to acknowledge a God, the first by the foreseeing of things to come, the second by the infinite commodities which we daily reape, as by the temperature of the ayre, the fatnesse of the earth, the fruitfulnessse of trees, plants, and hearbes, the abundance of all things that maye either serue for the necessitie of many, or the superfluitie of a few, the thirde by the terror that the minde of man is stroken into, by lyghtenings, thunderings, tempests, hayles, snowe, earthquakes, pestilence, by the straunge and terrible fights which cause vs to tremble, as the

rayning of bloud, the fi[e]rie impressiōns in the Element, the ouerflowing of floudes in the earth, the prodigious shapēs and vnnaturall formes of men, of beastes, of birdes, of fishes, of all creatures, the appearing of blasing Comettes, which euer prognosticate some straunge mutation, the sight of two Sunnes which happened in the Consulshippe of *Tuditanus* and *Aquilius*, with these things mortall men being afrighted, are inforced to acknowledge an immortal and omnipotent god. The fourth by the equalitye in mouing in the heuen, the course of the Sunne, the order of the stars, the beautifulnesse of the Element, ye sight wheroff might sufficiently induce vs to beleue they proceede not by chaunce, by nature, or destenie, but by the eternal and diuine purpose of some omnipotent Deitie. Heereoff it came that when the Philosophers could giue no reason by Nature, they would say there is one aboue Nature, an other would call him the first mouer, an other the ayder of Nature, and so fourth.

But why goe I about in a thing so manifest to vse proofes so manifolde. If thou deny the truth, who can proue it, if thou deny that blacke is blacke, who can by reason reprove thee, when thou opposest thy self against reason, thou knowest that manifest truthes are not to be proued but beleued, and that he that denyeth the principles of any Arte, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophy, but to trye this by the touchstone of the Scriptures. Wee reade in the second of *Exodus*, that when *Moses* desired of God to knowe what he shoulde name him to the children of *Israel*: hee aunswered thou shalt saye, I am that I am. Againe, he that is hath sent me vnto you. The Lord euen your God, he is God in the heauen aboue, and in the Earth beneath. I am the first, and the last I am. I am the Lord, and there is none other besides me. Againe, I am the Lorde, and

there is none other. I haue created the lyght and made darkenesse, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare, he is euen a consuming fire, the Lord [God] of reuenge, the God of iudgement, the lyuing God, the searcher of the reynes, he that made all things of nothing, *Alpha* and *Omega*, the beginning, and yet without beginning: the ende, and yet euerlasting. One at whose breath the mountaines shall shake, whose feat is the loftie *Cherubins*, whose foote-stoole is the earth. Inuisible, yet seeing all things, a ieaious God, a louing God, miraculous in all points, in no part monstros. Besides this, thou shalt well vnderstande that hæ is such a God as will punish him whofoeuer hee bee that blasphemeth his name, for holy is the Lord. It is written, bring out the blasphemer without the tents, and let al those that heard him, lay their hands vpon his head, and let all the people stone him. He that blasphemeth the name of the Lorde, shall dye the death. Such a ieaious God, that whofoeuer committeth Idolatrye with straunge GODS, hee will strike with terrible plagues. Tourne not to Idolls, neither make Gods with handes, I am the Lord your God. Thou shalt make no Image which the Lorde thy God abhorreth. Thou shalt haue no new God, neither worshippe any straunge Idoll. For all the Gods of the Gentiles are diuells.

My fons keepe your selues from Images, the worshipping of Idolls is the cause of all euill, the beginning and the ende. Cursed be that man that engraueth any Images, it is an abomination before the Lorde. They shall be confounded that worship grauen Images, or glorie in Idolls. I will not giue my glory to an other nor my praises to grauen Images.

If all these testimonies of the Scriptures can not make thee to acknowledge a lyuing GOD, harken what they say of such as be altogether incredulous. Euery vnbeleeuer shall dye in his incredulite. Wo be to those that be loose in heart, they beleeuue there is

no God, and therefore they shall not be protected of him. The wrath of the Lorde shall kindle against an vnbeleeuing Nation. If ye beleeu not, you shal not endure. He that beleueth, shall not be dampned. He that beleueth not, is iudged already. The portion of the vnbeleeuers shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe *Atheos*, any spark of grace, pray vnto the Lord and he will cause it to flame, if thou haue no feeling of faith, yet pray, and the Lord wil giue aboundaunce, for as he is a terrible God, whose voyce is lyke the rushing of many waters, so is hee a mercifull God, whose wordes are as soft as Oyle. Though he breath fire out of his nostrils against finners, yet is he milde to those that aske forgiueneffe. But if thou be obstinate, that seing thou wilt not see, and knowing thou wilt not acknowledge, then shal thy heart be hardened with *Pharao*, and grace shal be taken away from thee with *Saul*.

Thus saith the Lorde, who so beleueth not shall perish, heauen and earth shall passe, but the worde of the Lord shall endure for euer.

Submit thy selfe before the throne of his Maiesty, and his mercy shall saue thee. Honour the Lorde and it shall be well with thee. Besid[e]s him feare no strange God. Honour the Lord with al thy soule. Offer vnto God the sacrifice of praise. Be not like the Hipocrit[e]s which honour God with their lypes, but be farre from him with their hearts, neither like the foole which saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine end shalbe worse then thy beginning, the Lord, yea thy Sauour, shall come to be thy Iudge, when thou shalt behold him come in glory, with Millions of Angels and Archangels, when thou shalt see him appeare in thundringes and lyghtninges and flashinges of Fyre, when the mountaines shall melt, and the heauens be wrapped vp lyke a scrowle, when al the

earth shall tremble, with what face wilt thou beholde his glory, that denyest his Godhead? Howe canst thou abide his presence that beleueest not his essence? What hope canst thou haue to be saued which diddest neuer acknowledge any to be thy Sauour? Then shall it bee saide [vn]to thee and to all those of thy sect, (vnlesse ye repent) Depart all ye workers of iniquitie, there shalbe weeping and gnashing of teeth When you shall see *Abraham*, *Isaac* and *Jacob*, and all the Prophets in the kingdome of God, and ye to be thrust out: You shall conceiue heate and bring forth wood, your owne consciences shall consume you like fire. Heere doest thou see *Atheos* the threatnings against vnbeleeuers, and the punishment prepared for miscreants. What better or founder prooffe canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thousand witnesse? Consider with thy selfe that thy soule is immortall, made to the Image of the Almightye God: be not curious to enquire of God, but carefull to beleue, neither bee thou desperate if thou see thy finnes abounde, but faithfull to obtaine mercye, for the Lorde will saue thee bicause it is his pleasure. Search therefore the Scriptures, for they testifie of him.

Atheos. Truly *Euphues* you haue saide somewhat, but you goe about contrarye to the customes of schooles, which mee thinckes you should dilygently obserue, being a professed Philosopher: for when I demaunde by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say there were not a relation betwene GOD and the Scripture, bicause as the olde fathers define, without Scripture there were no GOD, no Scripture without a GOD. Whosoever therefore denyeth a Godhead, denieth also the Scriptures which testifie of him. This is in my opinion *absurdum per absurdius*, to proue one absurditie by an other.

If thou canst as substantially by reason proue thy authoritie of Scriptures to be true, as thou hast proued

by Scriptures there is a God, then will I wyllyngly with thee both beleue the Scriptures, and worshippe thy GOD. I haue heard that *Antiochus* commaunded all the cotypes of the Testament to be burnt, from whence therefore haue we these newe bookes, I thinke thou wilt not say by reuelation, therefore goe forward.

Euphues. I haue read of the milke of a Tygresse, that the more salt there is throwne into it, the fresher it is, and it may be that [either] thou hast either* eaten of that milke, or that thou art the whelpe of that monster, for the more reasons that are beate[n] into thy head, the more vnreasonable thou seemest to bee, the greater my authorites are, the lesser is thy beleefe. As touching the authoritie of Scriptures although there be many arguments which do proue yea and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secreat testimony of the hly Ghost our heartes are truely perswaded that it is God which speaketh in the lawe, in the Prophetes, in the Gospell, the orderly disposition of the wisdome of God, the doctrine fauoring nothing of earthlynesse, the godly agreement of all partes among themselues, and especially the baseness of contemptible words vttering the high misteries of the hauenly kingedome, are seconde helpes to establish the Scriptures.

Moreouer the antiquitie of the Scripture, wher as the bookes of other Religions are later then the books of *Moses*, which yet doth not himselve inuent a newe God, but setteth foorth to the *Israelites* the God of their fathers. Whereas *Moses* doth not hide the shame of *Leuy* his father, nor the mourning of *Aaron* his brother, and of *Marie* his sister, nor doth aduance his owne children : The same are arguments that in his booke is nothing fayned by man. Also the myracles yat happened as well at the publyshing of the lawe as in all the rest of time are infallible proofes that the scriptures proceeded from the mouth of God. Also where as *Moses* speaking in the person of *Iacob*, assigneth gouernement to the Tribe of *Iuda*, and

where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundreth yeares after, the other almost two thousande yeares, these are arguments that it is GOD himselfe that speaketh in the bookes of *Moses*.

Whereas *Esfay* telleth before of the captiuitie of the *Iewes* and their restoringe by *Cyrus* (whiche was borne an hundreth yeares after the death of *Esfay*) and whereas *Ieremy* before the people were led awaye, apointeth their exile to continue three score and ten yeares. Whereas *Ieremy* and *Ezechiel* being farre distant in places the one from the other, do agree in all their sayinges. Where *Daniel* telleth of thinges to come fixe hundreth yeares after. These are most certeine prooues to establish the aucthoritie of the bookes of the Prophets, the simplicitie of the speech of the first three Euaungelists, containing heauenly misteries, the praise of *John*, thundering from an [on] high with weightie sentences, the heauenly maiestie shining in the wrytings of *Peter* and *Paul*, the sodayn calling of *Mathew* from the receipt of custome, the calling of *Peter* and *John* from their fisher boates to the preaching of the Gospell, the conuersion and calling of *Paul* being an enemy to the Apostleship, are signes of the holy Ghost speaking in them. The content of so many ages, of so fundry nations, and of so dyuers mindes, in embracing the Scriptures, and the rare godlynesse of some, ought to establish the authoritie theroff amongst vs. Also the bloud of so many Martyrs which for ye confession theroff have suffered death, with a constant and sober zeale, are vndoubted testimonies of the trueth and authorite of the Scriptures.

The myracles that *Moses* recounteth are sufficient to perswade vs that God, yea, the God of hostes, set downe the Scriptures. For this that he was caryed in a cloude vpp into the mountaine; that there euen vntill the fortith day he continued without the company of men. That in the very publishing of the law

his face dyd shyne as it were besette with Sunne beames, that lyghtenings flashed round about, that Thunder and noyses were each where hearde in the ayre, that a Trompette sounded being not sounded with any mouth of man. That the entry of the Tabernacle by a clowd set betweene was kept from the sight of the people, that his authoritie was so miraculously reuenged with the horrible destruction of *Chorah*, *Dathan*, and *Abiron*, and all that wicked faction, that the Rocke stroken with a rod, did by and by poure forth a riuer, that at his prayer it rained Manna from heauen. Did not God heerein commend him from heauen as an vndoubted Prophet? Now as touching the tyranny of *Antiochus*, which commaunded all the bookes to be burned, herein Gods singuler prouidence is seene, which hath alwaies kept his woord both from ye mightie that they could neuer extinguish the same, and from the malicious that they could neuer diminish it. Ther were diuers copyes which God of his great goodnesse kept from the bloody proclamation of *Antiochus*, and by and by followed the translating of them into *Greek*, that they might be published vnto the whole worlde. The *Hebrew* tongue lay not onely vnesteemed but almost vnknowne, and surely had it not bene gods wil to haue his religion prouided for, it had altogether perished.

Thou seeest *Atheos* how the Scriptures come from the mouth of God, and are written by the finger of the Holy Ghost, in the consciences of all the faithful. But if thou be so curious to aske other questions, or so quarrellous to striue against the truth, I must aunswere thee as an olde father aunswered a young foole, which needes woulde know what God did before hee made Heauen, to whome he saide, hell, for such curious inquisitors of gods secrets, whose wisedome is not to be comprehended, for who is he yat can measure the winde, or way the fire, or attain vnto the vnsearchable iudgements of the Lorde.

Besides this where the holy Ghost hath ceased to

fette downe, there ought we to ceafe to enquire, feeing we haue the fufficiencie of our faluation contained in holy Scripture. It were an abfurditie in fchooles, if one being vrged with a place in *Aristotle* could finde none other fhift to auoyde a blancke, then in doubting whether *Aristotle* fpake fuch words or no. Shal it then be tollerable to deny the Scriptures hauing no other colour to auoyd an inconuenience, but by doubting whether they proceede from the holy Ghof? But that fuch doubts arife among many in our age, the reason is their little faith, not the infufficient prooue of the caufe.

Thou maift as well demaund how I proue white to be white, or blacke b[la]cke, and why it fhould be called white rather then greene. Such groffe queftions are to be aunfwered with slender reaſons, and fuch idle heads fhould be ſcoffed with adle aunfweres. He that hath no motion of god in his minde, no feeling of the ſpिरite, no taſte of heauenly things, no remorse in conſcience, no ſparke of zeale, is rather to be confounded by torments, then reaſons, for it is an euident and infallible ſigne that the holy ghof hath not ſealed his conſcience, whereby hee might crye, *Abba Father*, I could alledge Scripture to proue that the godly ſhould refrayne from the company of the wicked, which although thou wilt not beleue, yet will it condempne thee. Sainct *Paul* faith, I deſire you bretheren that you abſteine from the company of thoſe that walke inordinately. Againe, my ſonne, if finners ſhall flatter thee giue no eare vnto them, flye from the euill, and euills ſhall flye from thee.

And ſurely wer it not to confute thy deteſtable hereſie, and bring thee if it might be to ſome taſt of the holy Ghof, I would abandon all place of thy abode, for I thinke the grounde accurſed whereon thou ſtandeſt: Thy opinions are ſo monſtrous that I cannot tel whether thou wilt caſt a doubt alſo whether thou haue a ſoule or no, which if thou doe, I meane not to waſt winde in prouing that, which thine infi-

delytie will not permit thee to beleue, for if thou hast as yet felt no tast of the spirit working in thee, then sure I am that to proue the immortalytie of the soule were bootelesse, if thou haue a secret feelyng, then it were needelesse. And God graunt thee that glowing and sting in conscience, that thy soule may witnesse to thy selfe that ther is a liuing god, and thy heart shed drops of blood as a token of repentaunce, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with any perswasion I will not leaue to attempt with my prayer.

Atheos. Nay staye a while good *Euphues*, and leaue not him perplexed with feare, whome thou maist make perfect by fayth: for nowe I am brought into such a double and doubtfull distresse that I know not how to tourne me,* if I beleue not the scriptures, then shall I be damned for vnbeliefe, if I beleue them, then [shall] I shal* be confounded for my wicked life. I know the whole course of ye Bible, which if I should beleue, then must I also beleue that I am an abiect. For thus saith *Heli* to his sonnes. If man sinne against man, God can forgiue it, if against God, who shall intreate for him? He that sinneth is of the diuell, the rewarde of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people and hang them vp against the Sunne on Iybbets, that my anger may bee tourned from *Israel*, these sayings of holy Scripture, cause me to tremble and shake in euery sinew. Againe this saith the holy Bible, now shall the scourge fal vpon thee for thou hast sinned, behold I set a curse before you to day, if you shall not harken to the commaundements of the Lord, al they that haue forsaken ye Lord shall be confounded. Furthermore, where threats are poured out against sinners my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement saith the Lord, and I wil be a swift and a seure witnesse, offenders, adulterers, and those that haue committed periury, and reteined the duetie[s] of hirelyngs, oppressed the

Widdowes, misused the straunger, and those that haue not feared me the Lorde of hoasts. Out of his mouth shal come a two edged sword. Behold I come quickly, and bring my reward with me, which is to yeeld euery one according to his deserts.

Great is the day of the Lord and terrible, and who is he that may abide him? What shal I then do when the Lord shall arise to iudge, and when he shall demaund what shal I aunswere? Besides this, the names that in holy scripture are attributed to God, bring a terror to my guiltie conscience. He is said to be a terrible God, a God of reuenge, whose voyce is lyke the thunder, whose breath maketh all the corners of the Earth to shake and tremble. These things *Euphues*, testifie vnto my conscience, that if ther be a god, he is the god of the righteous, and one that will confound the wicked. Whether therefore shal I go, or who may auoyd the day of vengeance to come? If I go to heauen, that is his seat: if into the earth, that is his foot-stoole: if into the depth, ther he is also? Who can shrowd himself from the face of the Lord, or where can one hide him that the Lord cannot finde him? His words are like fire, and the people like dry wood, and shalbe consumed.

Euphues, Although I cannot but reioice to heare thee acknowledge a God, yet must I needs lament to see thee so much distrust him. The diuel that roaring Lyon seeing his pray to be taken out of his Iawes alleadgeth all Scripture, that may condemne the finner, leauing all out that should comfort the sorrowfull. Much lyke vnto the deceitfull Phisition, which recounteth all thinges that may endamage his patient, neuer telling any thing that may recure him. Let not thy conscience be agriued, but with a patient heart renounce all thy former iniquities and thou shalt receiue eternall life. Assure thy self that as god is a Lord, so he is a father, as Christ is a Iudge so he is a Sauour, as there is a lawe, so there is a gossell. Though God haue leaden handes which when they strike pay home, yet

hath he leaden feete whiche are as flow to ouertake a sinner. Heare therefore the great comfort flowing in euery leafe and lyne of the Scripture if thou be patient, I my selfe am euen hee which doth blot out his transgressions and that for mine own sake, and I wil not be mindfull of thy sins. Behold the Lords hand is not shortned that it cannot faue, neither his eare heauy yat it cannot heare. If your finnes were as Crimofin, they shall bee made whyter then Snowe, and though they were as redde as Scarlet, they shall be made lyke white Wo[o]ll. If wee confesse our offences he is faithfull and iust, so that he will forgiue vs our finnes. God hath not appointed vs vnto wrath, but vnto saluation, by the meanes of our Lord Jesus Christ, the earth is filled with the mercy of the lord. It is not ye wil of your father which is in heauen that any one of the[se] little ones should perish. God is rich in mercie, I wil not the death of a sinner faith the Lorde God, returne and liue. The sonne of man came not to destroy but to faue. God hath mercy on al, bicause he can do all. God is merciful, long suffering, and of much mercy. If the wicked man shall repent of his wickednes which he hath committed, and kepe my commaundements doing Iustice and Iudgement, he shall lyue the life, and shall not dye. If I shall say vnto the sinner thou shalt dye the deathe, yet if he repent and doe iustice, he shal not dye. Call to thy mind the great goodnesse of God in creating thee, his singuler loue in giuing his sonne for thee. So God loued the world that he gaue his only begotten sonne that whosoever beleued in him might not perish but haue euerlasting lyfe. God hath not sent his sonne to iudge the world, but that the world might be saued by him. Can the Mother (sayth the Prophet) forget the childe of hir wombe, and though she be so vnnaturall, yet will I not be vnmindefull of thee. There shall be more ioy in heauen for the repentance of one sinner, then for ninety and nine iust persons. I came not faith Christ to call the righteous, but

finners to repentance. If any man sin, we haue an aduocate with the father, Iesus Christ the righteous, he is the propitiation for our finnes, and not for our finnes onely, but for the finnes of the whole world. I write vnto you lyttle children because your finnes be forgiuen for his names sake. Doth not Christ say, that whatfoeuer we shall aske the father in his name, we shall obteyne? Doth not God say: This is my beloued sonne in whom I am well pleased, heare him.

I haue read of *Themistocles* which hauing offended *Philip* the king of *Macedonia*, and could no way appease his anger, meeting his young sonne *Alexander*, tooke him in his armes and met *Philip* in the face: *Philip* seing the smiling countenaunce of the childe was wel pleased with *Themistocles*. Euen so if through thy manifolde finnes and haynous offences thou pro- uoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horror, take his onely begotten and wel-beloued sonne Iesus in thine armes, and then hee neither can nor will be angry with thee. If thou haue denyed thy God, yet if thou go out with *Peter* and weepe bitterly, God will not deny thee. Though with the prodigall sonne thou wallow in thine owne wilfulnesse, yet if thou retourne againe sorrowfull thou shalt bee receyued. If thou bee a grieuous offender, yet if thou come vnto Christ with the woman in *Luke*, and wash his feete with thy teares, thou shalt obteyne remission. Consider with thy selfe the great loue of Christ, and the bitter torments yat he endured for thy sake, which was enforced through the horror of death to cry with a loud voyce, *Eloi, Eloi, lama sabachthani* My God, my God, why hast thou forsaken me, and with a groning spirite to say, my soule is heauy euen vnto the death, tary heere and watch: and again, Father if it be possible lette this cup passe from mee. Remember how hee was crowned with thornes, crucified with theeues, scourged and hanged for thy saluation, how he sweat water and bloud for thy remission, how he endured euen the torments of the damned

spirites for thy redemption, how he ouercame death that thou shouldest not dye, howe he conquered the diuel that thou mightest not be damned.

When thou shalt record what he hath done to purchase thy freedome, how canst thou dread bondage? When thou shalt beholde the agonies and anguish of minde that he suffered for thy sake, howe canst thou doubt of the release of thy soule? When thy Sauour shal be thy Iudge, why shouldst thou tremble to heare of iudgement? When thou hast a continuall Mediator with God the Father, howe canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart and a wayling minde for thy offences, who hath promised that at what time soeuer a sinner repenteth him of his finnes, he shalbe forgiuen, who calleth all those that are heauy laden, that they might be refreshed, who is the doore to them that knock, the way to them that seeke the truth, the rocke, the corner stone, the fulnesse of time, it is he that can and will poure Oyle into thy wounds.

Who absolued *Mary Magdalen* from hir finnes but Christ? Who forgau the theefe his robbery and manslaughter but Christ? Who made *Mathew* the Publicane and tollgeatherer an Apostle and Preacher but Christ? Who is that good Shepheard that fetcheth home the stray sheepe so louingly vppon his shoulders but Christ? Who receiued home the lost sonne, was it not Christ? Who made of *Saul* a persecutor, *Paul* an Apostle, was it not Christ? I passe ouer diuers other histories both of the olde and new Testament, which do aboundantly declare what great comfort the faithful penitent finners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then *Atheos* distrust thy Christ, who reioyceth at thy repentaunce? Assure thy selfe that through his passion and bloudshedding, Death hath lost his sting, the Diuell his victory, and that the gates of hell shall not preuaile against thee. Lette not therefore the bloude

of Christ be shedde in vaine by thine obstinate and harde heart. Lette this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteoufnesse.

Atheos. Well *Euphues* seeing the holy Ghost hath made thee the meane to make me a man (for before the tast of the Gospel I was worse then a beast) I hope ye same spirite will also lighten my conscience with his word and confirme it to the ende in constancy, that I may not onely confesse my Christ faithfully, but also preach him freely, that I may not only be a Minister of his word, but also a Martyr for it, if be his pleasure.

O *Euphues*, howe much am I bounde to the goodnesse of almightie God, which hath made me of an Infidell a beleeuer, of a castaway a Christian, of an heathenly Pagan, a heauenly Protestant. O how comfortable is the feeling and tast of grace, how ioyful are the glad tidings of the Gospell, the faithfull promises of saluation, the free redemption of the soule. I will endeauour by all meanes to confute those dampnable I know not by what names to terme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I see now the ods betwixt light and darkenesse, faith and frowardenesse, Christ and *Belyal*. Be thou *Euphues* a witnessse of my faith, seeing thou hast bene the instrument of my beliefe, and I will praye that I shewe it in my lyfe. As for thee, I accompt my selfe so much in thy debte, as I shall neuer bee able with the losse of my lyfe to render thee thy due, but GOD which rewardeth the zeale of all men, will I hope blesse thee, and I will pray for thee.

Euphues. O *Atheos* lyttle is the debte thou owest mee, but great is the comfort that I haue receyued by thee. Giue the prayse to God, whose goodnesse hath made thee a member of the mysticall body of Christ, and not onely a brother with his sonne, but also coheriter with thy Sauour.

There is no heart so hard, no heathen so obstinate,

no Miscreant or Infidel so impious, that by grace is not made as supple as Oyle, as tractable as a Sheepe, as faithfull as any.

The Adamant though it be so harde that nothing can bruse it, yet if the warme bloud of a Goat be poured vppon it, it bursteth : Euen so although the heart of the *Atheist* and vnbeleeuer be so hard that neither reward nor reuenge can mollifie it, so stout that no perswasion can breake it, yet if the grace of God, purchased by the bloud of Christ, do but once touch it, it renteth in sunder, and is enforced to acknowledge an omnipotent and euerlasting *Iehouah*? Let

vs therefore both (*Atheos* I will not

now call thee but *Theophilus*)

fly vnto that Christ which

hath through his mer-

cie, not our

merits,

purchased for vs the en-

heritaunce of euer-

lasting life.

(.∴)



Certeine Letters writ by

Euphues to his friends.

Euphues to Philautus.



IF the course of youth had any respect to the staffe of age, or the liuing man any regard to the dying moulde, we would with greater care when we wer young shun those things which should grieue vs when we be olde, and with more feueritie direct the sequele of our life, for the feare of present death? But such is either the vn­happines of mans condition, or the vntowardnesse of his crooked nature, or the wilfulnes of his minde, or the blindenes of his heart, that in youth he surfeteth with delights, preuenting age, or if he liue, continueth in dotage, forgetting death. It is a world to see, how in our flourishing time when we best may, we be worst willing to thriue. And how in the fading of our dayes, when wee most should, we haue least desire to remember our ende. Thou wilt muse *Philautus* to heere *Euphues* to preach, who of late had more minde to serue his Lady, then to worshippe his Lorde. Ah *Philautus*, thou art now a Courtier in *Italy*, I a Scholler in *Athens*, and as hard it is for thee to follow good counsaile, as for me to enforce thee, seeing in thee there is lyttle wil to amend, and in mee lesse authoritie to commaunde, yet will I exhort thee as a friende, I woulde I might compell thee as a Father. But I haue heard that it is peculiar to an *Italian* to stande in his owne conceipt, and to a courtier neuer to be controld, which causeth me to feare that in thee which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinking scorn to be taught, or too wilde in thine attempts in reiecting admonishment. The one

procedeth of self loue and so thy name importeth, the other of meere folly, and that thy nature sheweth: thou lokest I should craue pardon for speaking so boldly. No *Philautus*, I meane not to flatter thee, for then should I incurre the suspicion of frawd. Neither am I determined to fall out with thee, for then might the wise conuince me of folly. But thou art in great credit in the court, and what then? shal thy credit with the Emperour, abate my courage to my God? or thy hauty lookes quench my kindeled loue, or thy gallant shew aslake my good wil? hath the courtier any prerogatiue aboue the clowne, why he should not be reprehended? Doth his high calling, not onely giue him a commission to sinne, but remission also if he offend? doth his preheminance in the court, warrant him to oppresse the poore by might, and acquit him of punishment? No *Philautus*. By how much the more thou excellest others in honours, by so much the more thou oughtest to exceed them in honestie, and the higher thy calling is, the better ought thy conscience to be, and as farre it befeemeth a Gentleman to be from pride, as he is from pouertie, and as neere to gentleness in condition, as he is in blood? But I will descende with thee to perticulars. It is reported heere for a troth, that *Philautus*, hath giuen ouer himselfe to all delicioufnesse, desiring rather to be dandled in [on] the laps of Ladyes, then busied in the studie of good letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is now in euery mans mouth, that thou, yea, thou *Philautus*, art so voyde of curtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a courtier) neither regarde of honestie or any vertuous behaiour. Oh *Philautus*, doest thou lye as thou shouldst neuer dye, and laugh as thou shouldst neuer mourne, art thou so simple as thou doest not know from whence thou camest, or so sinfull that thou carest not whether thou goest: what is in thee yat

should make thee so secure, or what can there be in any yat may cause him to glory. *Milo* that great wraffler beganne to weepe when he sawe his armes brawnefallen and weake, saying, strength, strength, is but vanitie [vaine]. *Helen* in hir new glasse viewing hir olde face, with a smyling countenaunce, cryed: Beauty where is thy blaze? *Cræsus* with al his wealth, *Aristotle* with al his wit, all men with all their wisdom, haue and shall perish and tourne to dust. But thou delyghest to haue the newe fashion, the *Spanish* felte, the *French* ruffe, thy crewe of Ruffians, all thy attyre misshapen to make thee a monster, and all thy time mispent to shewe thee vnhappy: what should I go about to decipher thy life, seeing the beginning sheweth the ende to bee naught. Art not you [thou] one of those *Philautus* which sekest to win credite with thy superiors by flattery, and wring out wealth from thy inferiors by force, and vndermine thy equals by frawd: dost thou not make ye court not only a couer to defend thy self from wrong, but a colour also to commit iniury? Art not thou one of those, that hauing gotten on their sleeue the cognifance of a courtier haue shaken from thy skirts the regard of curtesie. I cannot but lament (I would I might remedy) ye great abuses that raigne in the eyes of the Emperour. I feare me ye Poet say to[o] truely. *Exeat aula qui vult esse pius, virtus et summa potestas non coeunt.* Is not pietie turned al to pollicy, faith to foresight, rigor to iustice: doth not he best thriue yat worst deserueth, and he rule al the country, yat hath no conscience? Doth not the emperou[r]s court grow to this insolent blindnes, that al that see not their folly they accompt fooles, and al that speak against it, precise? laughing at ye simplicity of the one, and threatening ye boldnesse of the other. *Philautus*, if thou wouldest with due consideration way how farre a courtiers life is from a sound beliefe, thou wouldest either frame thy selfe to a new trade, or els amend thine old manners, yea, thou woldest with *Crates* leaue

al thy possessions, taking thy bookes and trudge to *Athens*, and with *Anaxagoras* dispise wealth to atteyn wifdome, if thou haddest as great respect to dye well as thou hast care to liue wantonly, thou wouldest [shouldest] with *Socrates* seeke how thou mightest yeelde to death, rather then with *Aristippus* searh howe to prolong thy lyfe. Dost thou not knowe that where the tree falleth there it lyeth? and euery ones deathes daye is his do[o]mes daye? that the whole course of life is but a meditation of death, a pilgrimage, a warfare? Hast thou not read, or doest thou not regarde what is written, that we shall all be cyted before the Tribunall seate of God to render a straight accompte of our stewardship? if then the reward bee to bee measured by thy [the] merites, what boote canst thou seeke for, but eternall paine, whiche heere lyuest in continual pleasure? So shouldest thou liue as thou maist dye, and then shalt thou dye to liue. Wert thou as strong as *Sampson*, as wise as *Solomon*, as holye as *David*, as faithfull as *Abraham*, as zealous as *Moses*, as good as any that euer lyued, yet shalt thou dye as they haue done, but not rise againe to lyfe with them, vnlesse thou liue as they dyd. But thou wilt say that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it [not] better then any. O *Philautus*, if thou searh thy self and see [finde] not sinne, then is thy case almost curelesse. The patient, if Phisitions are to be credited, and common experience esteemed, is ye neereft death when he thinketh himself past his disease, and the lesse grieffe he se[e]leth ye greater fits he endureth, ye wound yat is not searched bicause it a little smarteth, is fullest of dead flesh, and the sooner it skinneth, the forer it festereth. It is said that Thunder bruseth the tree but breaketh not the barke, and pearceth the blade, and neuer hurteth the scabberd: Euen so doth sinne wounde the heart, but neuer hurt the eyes, and infect the soule, though outwardly it nothing affliect the body. Descende therefore into thine own conscience, confesse thy sinnes, reforme thy

manners, contemne the worlde, embrace Christ, leaue the court, follow thy study, preferre holynesse before honour, honestie before promotion, relygion and vprightnesse of life, before the ouerlashinge desires of the flesh. Resemble [remember] the Bee, which out of the dryest and bitterest Time sucketh moyst and sweete Hunny. And if thou canst out of ye court a place of more pompe then pietie, sucke out the true iuice of perfection, but if thou see in thy selfe a will rather to goe forwarde, in* thy* losenesse* then* any* meane* to* goe* backwarde*, if the glistering faces of faire Ladyes, or the glittering shew of lusty gallaunts, or courtly fare, or any delicate thing seeme to entice thee to farther lewdnes, come from ye court to *Athens*, and so in shunning the causes of euil, thou shalt soone escape the effect of thy misfortune, yat [the] more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater pain thou heapest to thy soule. Examine thine own conscience and see whether thou hast done as is required, if thou haue, thanke the Lorde and pray for encrease of grace, if not, desire God to giue thee a willing minde to atteine faith, and constancye to continue to the ende.

Euphues and Eubulus.

I Salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduice when I first knew thee: yet doe I not lacke grace to giue thee thanks since I tryed thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth; thou shouldest nowe with lesse grieffe endure thy late losse, and with little care leade thy aged life. Thou weepest for the death of thy daughter, and I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitternesse in the

death of the deceased. But shee was amiable, but yet sinful, but she was young and might haue liued, but she was mortall and must haue dyed. I but hir youth made thee often merry, I but thine age should once make thee wise. I but hir greene yeares were vnfit for death, I but thy hoary haire should dispyse life. Knowest thou not *Eubulus* that life is the gift of God, death the due of Nature, as we receiue the one as a benefite, so must we abide the other of necessitie. Wise men haue found that by learning which old men should know by experience, that in life there is nothing sweete, in death nothing sowre. The Philosophers accompted it ye chiefest felicitie neuer to be borne, the second soone to dye. And what hath death in it so hard yate we should take it so heauily? is it straunge to see yate cut off, which by nature is made to be cut? or that melten, which is fit to be melted? or that burnt which is apt to be burnt, or man to passe that is borne to perish? But thou grauntest that she should haue dyed, and yet art thou gri[ee]ued that she is dead. Is the death the better if ye life be longer? no truely. For as neither he yate singeth most, or praieth longest, or ruleth the sterne oftenest, but he yate doth it best deserueth greatest praise, so he, not yate hath most yeares but many vertues, nor he that hath graiest haire but greatest goodnes, lyueth longest. The chiefe beauty of life consisteth not in the numbring of many dayes, but in the vsing of vertuous dooings. Amongst plants those be best esteemed that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? the youngest beasts killed for sacrifice bicause they be finest? The measure of life is not length, but honestie, neither do we enter into life to the ende we should set downe ye day of our death, but therefore do we liue, that we may obey him yate made vs, and be willing to dye when he shal cal vs. But I will aske thee this question, whether thou wayle the losse of thy daughter for thine owne sake or hirs, if for thine own sake,

bicaufe thou didst hope in thine age to recouer comfort, then is thy loue to hir but for thy commoditie, and therein thou art but an vnkinde father, if for hirs, then dost thou mistrust hir saluation, and therein thou shewest thy vnconstant faith. Thou shouldst not weepe that she hath runne fast, but that thou hast gone so slow, neither ought it to grieue thee that shee is gone to hir home with a few yeares, but that thou art to go with many. But why goe I about to vse a long proceffe to a lyttle purpose? The bud is blasted as soone as the blowne Rose, the winde shaketh off the blossome, as well as ye fruit. Death spareth neither ye golden locks nor the hoary head. I meane not to make a treatise in the praise of Death, but to note the necessitie, neither to write what ioyes they receiue that dye, but to shew what paines they endure that liue. And thou which art euen in the wane of thy life, whom nature hath nourished so long, that now she beginneth to nod, maist wel know what griefes, what labours, what paines are in age, and yet wouldst thou be either young to endure many, or elder to bide more. But thou thinkest it honourable to go to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age saist thou is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnesse that commeth by the ende, and the badnesse which was by the beginning, take the death of thy daughter patiently, and looke for thine own speedely, so shalt thou performe both the office of an honest man, and the honor of an aged father, and so farewell.

*Euphues to Philautus touching
the death of Lucilla.*

I Haue receiued thy letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that she was shamefull

in hir trade, and shamelesse in hir ende. I beleue thee, it is no meruaile that she which lyuing practised sinne, should dying be voyde of shame, neither coude there be any great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was striken sodeinely, beeing troubled with no sicknesse: It may be, for it is commonly seene, that a sinfull lyfe, is rewarded with a sodeine death, and a sweet beginning with a sower end. Thou addest moreouer, that she being in great credite with the states died in great beggerie in the streetes, certes it is an olde saying that who so liueth in the court, shall dye in the strawe, she hoped there by delyghtes to gaine money, and by hir deserts, purchased misery: they that seeke to clyme by priuie sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanitie, to their owne perills. Thou saist that for beautie she was the *Helen of Greece*, and I durst sweare that for beastlynesse she might bee the Monster of *Italy*. In my minde greater is the shame to be accompted an harlot, then the praise to be esteemed amiable. But wher thou art in the court there is more regard of beautie then honestie, and more are they lamented that dye viciously, then they loued that liue vertuously: for thou giuest as it were a sigh, which all thy companions in the Court seeme by thee to founde also, that *Lucilla* being one of so great perfection in all parts of the body, and so little pietie in the soule, should be as it were snatched out of the iawes of so many young gentlemen. Wel *Philautus*, thou takest not so much care for the losse of hir as I grieue for thy lewdnesse, neither canst thou sorrow more to see hir dye sodeinely, then I to heare thee liue shamfully. If thou meane to keepe me as a friend, shake off those vaine toyes and dalyaunces with women, beleue me *Philautus*, I speake it with salt teares tricklyng downe my cheekes, the lyfe thou lyuest in court is no lesse abhorred then the wicked death of *Lucilla* detested, and more art thou

scorned for thy folly, then she hated for hir filthinesse.

The euil ende of *Lucilla* should moue thee to begin a good [new] lyfe, I haue often warned thee to shunne thy wonted trade? and if thou loue me as thou protestest in thy letters, then leaue al thy vices, and shew it in thy life. If thou meane not to amend thy manners, I desire thee to write no more to me, for I wil neither answere thee nor read them. The Iennet is broken as foone with a wand as with the spurre, a Gentleman as wel allured with a word, as with a sword. Thou concludest in the end that *Liui*a is sick, truly I am fory, for she is a maiden of no lesse comelines then modestie, and hard it is to iudge whether she deserues more praise for hir beutie with the amorous, or admiration for hir honestie of ye vertuous, if thou loue me embrace hir, for she is able both to satisfie thine eye for choice, and instruct thy heart with learning. Commend me vnto hir, and as I praise hir to thee, so wil I pray for hir to god, that either shee may haue pacience to endure hir trouble, or deliuerance to scape hir perill. Thou desirest me to sende thee the Sermons which were preached of late in *Athens*. I haue fulfilled thy request, but I feare me thou wilt vse them as faint *George* doth his horse, who is euer on his back but neuer rideth, but if thou wert as willing to read them as I was to send them, or as redy to follow them as desirous to haue them, it shal not repent thee of thy labour, nor me of my cost. And thus farewell.

¶ *Euphues to Botonio, to take
his exile patiently.*

IF I were as wise to giue thee counsaile, as I am willing to do thee good, or as able to set thee at libertie as desirous to haue thee free, thou shouldest neither want good aduice to guide thee, nor sufficient help to restore thee. Thou takest it heauily that thou shouldest be accused without colour, and exiled [ban-

ished] without cause: and I thinke thee happy to be so well rid of the court and bee so voyde of crime. Thou sayst banishment is bitter to the free born, and I deeme it the better if thou bee without blame. There bee manye meates which are fower in the mouth and sharpe in the Mawe, but if thou mingle them with sweete sawces, they yeelde both a pleasaunt tast and wholesome nourishment. Diuers colours offende the eyes, yet hauing greene among them, whette the sight. I speake this to this ende, that though thy exile seeme grieuous to thee, yet guiding thy selfe with the rules of Philosophie it shal bee more tollerable, hee that is colde doth not couer himselfe with care but with clothes, he that is washed in the rayne, dryeth himselfe by the fire, not by his fancie, and thou which art banished oughtest not with teares to bewaile thy hap, but with wisdome to heale thy hurt.

Nature hath giuen no man a country, no more then she hath a house or lands, or liuings. *Socrates* wold neither cal himself an *Athenian*, neither a *Græcian* but a citizen of ye world. *Plato* would neuer accompt him banished yat had ye Sun, Fire, Aire, Water and Earth, that he had before, where he felt the Winters blast and the Summers blaze, where ye same Sun, and the same Moone shined, whereby he noted that euery place was a country to a wise man, and al parts a pallace to a quiet mind. But thou art driuen out of *Naples*? yat is nothing. All the *Athenians* dwel not in *Colliton*, nor euery *Corinthian* in *Græcia*, nor al the *Lacedemonians* in *Pitania*. How can any part of the world be distant farre from the other, when as the *Mathematicians* set down that the earth is but a point being compared to ye heauens. Learne of ye Bee as wel to gather Hunny of ye weede as the flowre, and out of farre cuntryes to liue, aswel as in thine own. He is to be laughed at which thincketh ye Moone better at *Athens* then at *Corinth*, or the Hunny of the Bee sweeter that is gathered in *Hybla*, then that which is made in *Mantua*? when it was cast in *Diogenes*

teeth, yat the *Sinoponetes* had banished him *Pontus*, yea said he, I them of *Diogenes*. I may say to thee as *Straconicus* said to his guest, who demaunded what fault was punished with exile, and he aunswering false hooede, why then said *Straconicus* dost not thou practise deceit to the ende thou maist auoyd the misc[h]iefes that flow in thy country.

And surely if conscience be the cause thou art banished ye court, I accompt thee wise in being so precise yat by the vsing of vertue, thou maist be exciled the place of vice. Better it is for thee to liue with honesty in ye country then with honor in the court, and greater wil thy praise bee in flying vanitie, then thy pleasure in followinge traines. Choose that place for thy pällace which is most quyete, custome will make it thy countrey, and an honest life will cause it a pleasaunt lyuing. *Philip* falling in the dust, and seeing the figure of his shape perfect in shew. Good God said he, we desire ye whole earth, and see howe little serueth? *Zeno* hearing that this onely barke wherein all his wealth was shipped to haue perished, cryed out, thou hast done wel Fortune to thrust mee into my gowne againe to embrace Philosophye. Thou hast therefore in my minde great cause to reioyce, that God by punishment hath compelled thee to strictnesse of life, which by lybertie might haue ben growen to lewdnesse. When thou hast not one place assigned thee wherein [therein] to liue, but one forbidden thee which thou must leaue, then thou being denied but one, that excepted thou maist choose any. Moreouer this dispute with thy selfe, I beare no office wherby I should either for feare please the noble, or for gaine oppresse the needy. I am no arbiterer in doubtful cases wherby I should either peruerte Iustice, or incurre displeasure. I am free from the iniuries of the stronge, and malice of the weak. I am out of the broyles of the feditious, and haue escaped the threatens of the ambitious. But as hee that hauing a faire Orchard, seeing one tree blasted, recomteth the dif-

commoditie of that, and passeth ouer in silence the fruitfulness of the other. So hee that is banished doth alwayes lament the losse of his house, and the shame of his exile, not reioysing at the liberty, quietnes and pleasure that he enioyeth by that sweete punishment. The kings of *Persia* were deemed happy in that they passed their Winter in *Babylon*: in *Media* their Summer, and their Spring in *Susis*: and certainly the Exile in this may be as happy as any king in *Persia*, for he may at his leasure being at his owne pleasure, lead his Winter in *Athens*, his Summer in *Naples*, his Spring in *Argos*. But if he haue any busines in hand, he may study without trouble, sleepe without care, and wake at his wil without controlment. *Aristotle* must dine when it pleaseth *Philip*. *Diogenes* when it listeth *Diogenes*, the courtier suppeth when the king is satisfied, but *Botonio* may now eat when *Botonio* is an hungred. But thou saist that banishment is shamefull. No truely, no more then pouertie to the content, or graye haire to the aged. It is the cause that maketh thee shame, if thou wert banished vpon choler, greater is thy credit in sustaining wrong, then thy enuyes in committing iniury, and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malice. But thou fearest thou shalt not thriue in a straunge nation, certainly thou art more afraide then hurte. The Pine tree groweth as soone in *Pharo* as in *Ida*, ye Nightingale singeth as sweetly in the desearts, as in ye woods of *Crete*. The wise man liueth as wel in a far country as in his owne home. It is not the nature of the place but the disposition of the person, that maketh the lyfe pleasant. Seing therefore *Botonio*, that al the sea is apt for any fish, yat it is a bad ground where no flower wil grow, that to a wise man all lands are as fertile as his owne enheritance, I desire thee to temper the sharpnes of thy banishment with the sweetenes of the cause, and to measure the cleerenes of thyne owne conscience, with the spite of thy enimies quarrel,

fo shalt thou reuenge their malyce with patience, and endure thy banishment with pleasure.

¶ *Euphues to a young gentleman in Naples named Alcius, who leauing his study followed all lightnes and liued both shamfully and finfully to the grieffe of his friends and discredite of the Vniuersitie.*

IF I should talke in words of those things which I haue to conferre with thee in writings certes thou wouldst blush for shame, and I weepe for sorrowe: neither could my tongue vtter yat with patience which my hand can scarce write with modesty, neither could thy ears heare that without glowing which thine eyes can hardly vewe without grieffe. Ah *Alcius*, I cannot tel whether I should most lament in thee thy want of learning, or thy wanton lyuinge, in the one thou art inferiour to al men, in the other superior to al beasts. Infomuch as who seeth thy dul wit, and marketh thy froward will, may wel say that he neuer saw smacke of learning in thy dooings, nor sparke of relygion in thy life. Thou onely vauntest of thy gentry, truely thou wast made a gentleman before thou knewest what honesty me[a]nt, and no more hast thou to boast of thy flocke then he who being left rich by his father, dyeth a begger by his folly. Nobilitie began in thine auncestors and endeth in thee, and the Generositie that they gayned by vertue thou hast blotted with vice. If thou claime gentry by pedegree, practise gentleness by thine honesty, yat as thou challengest to be noble in blood, thou maist also proue noble by knowledge, otherwise shalt thou hang lyke a blast among the faire blossomes and lyke a flaine in a peece of white Lawne.

The Rose that is eaten with the Canker is not gathered bicause it groweth on that stalke yat the sweet doth, neither was *Helen* made a Starre, bicause shee came of that Egge with *Castor*, nor thou a gentleman in yat thy auncestours were of nobilitie. It is not ye

descent of birth but ye consent of conditions that maketh Gentlemen, neither great manors but good manners that expresse the true Image of dignitie. There is copper coine of the stampe yat gold is, yet is it not current, there commeth poyson of the fish as wel as good oyle, yet is it not wholsome, and of man may proceede an euill childe and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accompted neate bicause it was drawne of the same peece. Or as the water that springeth from the fountaines head and floweth into the filthy channel is not to be called cleere bicause it came of the same streame: so neither is he that descendeth of noble parentage, if he desist from noble deedes to be esteemed a Gentleman in yat he issued from the loyns of a noble sire, for that he obscureth the parents he came off, and discrediteth his owne estate.

There is no Gentleman in *Athens* but sorroweth to see thy behaiour so far to disagree from thy birthe, for this say they al (which is the chiefeft note of a gentleman) that thou shouldest as well desire honestie in thy life, as honor by thy lineage: that thy nature should not sverue from thy name, that as thou by dutie woldest be regarded for thy progenie, so thou wouldst endeavour by deserts to be reuerenced for thy pietie.

The pure Coral is chosen as wel by his vertue as his coulour, a king is known better by his courage, then his crowne, a right Gentleman is sooner seene by the tryall of his vertue then blasing of his armes.

But I let passe thy birth, wishing thee rather with *Vlisses* to shew it in workes, then with *Aiax* to boast of it with words: thy stocke shall not be the lesse, but thy modestie the greater. Thou liuest in *Athens*, as the Waspe doth among Bees, rather to sting then to gather Hunny, and thou dealest with most of thy acquaintaunce as the Dogge doth in the maunger, who neither suffereth the horse to eat hay, nor wil himselfe. For thou being idle, wilt not permit any (as farre as in thee lyeth) to be well employed. Thou art an

heyre to fayre lyuing, that is nothing, if thou be disherited of learning, for better were it to thee to inherite righteoufnesse then riches, and far more seemely were it for thee to haue thy Studie full of bookes, then thy purffie full of mony: to get goods is the benefit of Fortune, to keepe them the gift of Wisedome. As therfore thou art to possesse them by thy fathers wil, so art thou to encrease them by thine owne wit.

But alas, why desirest thou to haue the reuenewes of thy parent, and nothing regardest to haue his vertues? seekest thou by succession to enioy thy patrimony, and by vice to obscure his pietie? wilt thou haue the title of his honour, and no touch of his honestie? Ah *Alcius* remember yat thou art borne not to liue after thine own lust, but to learne to dye, wherby thou maist liue after thy death. I haue often heard thy father say, and that with a deepe sigh, the teares trickling downe his gray haire, that thy mother neuer longed more to haue thee borne when she was in trauaile, then he to haue thee dead to rid him of trouble. And not seldome hath thy mother wished, that either hir wombe had bene thy graue, or the ground hers. Yea, all thy friendes with open mouth, desire either that god will send thee grace to amend thy life, or grieffe to hasten thy death.

Thou wilt demaund of me in what thou dost offend: and I aske thee in what thou doest not sinne. Thou swearest thou art not couetous, but I saye thou arte prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice in that thou arte not couetous? certainly no more then the murderer would therefore be guyltlesse, bicause he is no coyner. But why go I about to debate reason with thee when thou hast no regard of honestie? though I leaue heere to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, and in gods name commaund thee, yat if neither the care of thy parents, whom thou shouldest comfort, nor

the counsaile of thy friends which thou shouldst credite, nor the rigour of the law which thou oughtest to feare, nor the authoritie of the Magistrate, which thou shouldst reuerence, can allure thee to grace: yet the law of thy fauour who hath redeemed thee, and the punishment of the almightie, who continually threatneth thee, [should] draw thee to amendement, otherwise as thou liuest now in sinne, so shalt thou dye with shame, and remaine with Sathan. From whom he that made thee, keepe thee.

¶ *Liuiā from the Emperours court, to
Euphues at Athens.*

I F sicknesse had not put me to silence, and the weakenesse of my body hindered the willingnesse of my minde, thou shouldest haue had a more speedye aunswere, and I no cause of excuse. I know it expedient to retourne an aunswere, but not necessary to write in post, for that in things of great importance, we commonly looke before we leape, and where the heart droupeth through faintnes, ye hand is enforced to shake through feeblenes. Thou saist thou vnderstandest how men liue in the court, and of me thou desirest to know the estate of women, certes to dissemble with thee wer to deceiue my selfe, and to cloake the vanities in court, were to clog mine owne conscience with vices.

The Empresse keepeth hir estate royall, and hir maidens will not leese an ynch of their honor, she endeauoreth to set down good lawes, and they to breake them, she warneth them of excesse, and they studie to exceed, she saith yat decent attire is good, though it be not costly, and they sweare vnlesse it be deere, it is not comely. She is heere accompted a flutte that commeth not in hir filkes, and she that hath not eury fashion hath no mans fauour. They that be most wanton are reputed most wise, and they that be the idlest liuers, are deemed the finest louers. Ther

is great quarrelling for beautie but no question of honestie: to conclude, both women and men haue fallen heere in court to such agreement, that they neuer iarre about matters of religion, bicause they neuer meane to reason of them. I haue wished oftentimes rather in ye country to spin, then in the court to daunce, and truly a distaffe doth better become a maiden then a Lute, and fitter it is with the needle to practise how to lyue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladyes haue no leasure to follow hir. I haue nothing els to write. Heere is no good newes, as for bad, I haue tolde sufficient: Yet this I must adde that some there be, which for their vertue deserue praise, but they are onely commended for their beautie, for this thinke courtiers, that to be honest is a certeine kinde of country modestie, but to be amiable the courtly courtesie.

I meane shortly to sue to the Empresse to be dismissed of the court, which if I obtaine I shall thinke it a good reward for my seruice, to be so wel ridde from such feueritie [securitie], for beleue me, ther is scarce one in court that either feareth God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue I will requite thee.

Philautus beginneth a little to listen to counsaile, I wish him wel, and thee to, of whom to heare so much good, it doth me not a lyttle good. Pray for me as I do for thee, and if oportunitie be offered, write to me.

Farewel.

. *Euphues to his friend Liuia.*

DEARE *Liuia*, I am as glad to heare of thy welfare, as sorrowful to vnderstand thy newes, and it doth me as much good that thou art recouered, as harme to thinke of those which are not to be recured.

Thou hast satisfied my request and aunswered my expectation. For I longed to know ye manners of women, and looked to haue them wanton. I like thee

wel that thou wilt not conceale their vanities, but I loue thee the better that thou doest not follow them : to reprove sinne is the signe of true honour, to renounce it the part of honesty. Al good men wil accompt thee wise for thy truth, and happy for thy tryall, for they say, to absteine from pleasure is the chiefeft piety, and I thinke in court to refraine from vice, is no little vertue. Strange it is that the sound eye viewing the fore should not be dimmed, that they [he] that handle[th] pitch shoulde not bee defiled, that they yat continue in [the] court shold not be infected. And yet it is no great meruaile, for by experience we see that the Adamant cannot draw yron, if the Diamond lye by it, nor vice allure the courtyer, if vertue be reteyned.

Thou praifest ye Empresse for instituting good lawes, and grieuest to see them violated by the Ladyes. I am fory to thinke it should be so, and I sigh in that it cannot be otherwise. Where there is no heede taken of a commaundement, there is small hope to be looked for of amendement. Where duetie can haue no shewe, honestie can beare no sway. They that cannot be enforced to obedience by authoritie, wil neuer be won by fauour, for being without feare they commonly are voyd of grace : and as farre be they carelesse from honour as they be from awe, and as ready to dispise the good counsaile of their Peeres, as to contemne the good lawes of their prince. But the breaking of lawes doth not accuse the Empresse of vice, neither shall hir making of them, excuse the Ladyes of vanities. The Empresse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused bicause theeues haue broken it, or the Mintmaster condemned for his coyne bicause the traitor hath clipped it. Certainely God will both reward the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreouer thou saist that in the court all be fluts that swim not in silkes, and that the idelest liuers are accompted ye brauest louers. I can not tell whether I should rather

laugh at their folly, or lament their phrensie, neither do I know whether ye sin be greater in apparell which moueth to pride, or in affection which entifeth to peeuishnes. The one causeth them to forget themselves, the other to forgo their fences, each doe deceiue their soule, they that thinke one cannot be cleanly without pride, will quickly iudge none to be honest without pleasure, which is as hard to confesse as to say no meane to bee without excesse: thou wishest to be in the Country with thy distaffe, rather then to continue in the court with thy delyghts. I cannot blame thee. For *Greece* is as much to be commended for learning as the court for brauery, and here maist thou liue with as good report for thine honesty, as they with renoune for their beauty. It is better to spinne with *Penelope* all night, then to singe with *Helen* all daye. Hufwifery in the Country is as much praised as honour in the court. Wee thinke it as great mirth to sing Psalmes, as you melody to chaunt Sonets, and we accompt them as wise that keepe their owne lands with credite, as you those that get others liuinges by craft. Therefore if thou wilt follow my aduice, and profecute thine owne determination, thou shalt come out of a warme Sunne into Gods blessing. Thou addest (I feare me also thou errest) that in the court ther be some of great vertue, wisedome and sobrietie: if it be so, I like it, and in that thou saist it is so, I beleue it. It may bee, and no doubt it is in the courte as in all ryuers, some Fish some Frogges, and as in all gardeins, some flowers, some weedes, and as in al trees, some bloffoms some blasts. *Nylus* breedeth the precious stone and the poysoned serpent. The court may as wel nourish vertuous Matrones, as the lewd minion. Yet this maketh me muse that they shoulde rather be commended for their beautie then for their vertue, which is an infallible argument that the delights of ye flesh are preferred before the holynesse of the spirite. Thou saist thou wilt sue to leaue thy seruice, and I wil pray for thy good sucresse, when thou art come into the

country, I would haue thee first learne to forget all those things which thou hast seene in the court. I would *Philautus* wer of thy minde, to forsake his youthfull course, but I am glad thou writest yat he beginneth to amend his conditions, he runneth far that neuer returneth, and he finneth deadly that neuer repenteth. I would haue him end as *Lucilla* began without vice, and not begin as she ended without honestie. I loue the man well, but I cannot brooke his manners. Yet I conceiue a good hope, that in his age he will be wise, for that in his youth I perceiued him wittie. He hath promised to come to *Athens*, which if he do, I will so handle the matter, that either he shal abiure the court for euer, or absent himself for a yeare. If I bring the one to passe he shall forgoe his olde course, if the other forget his il conditions. He that in court wil thriue to reape wealth, and liue wary to get worship, must gaine by good conscience, and clime by wisdom, otherwise his thrift is but theft, wher ther is no regard of gathering, and his honour but ambition, wher ther is no care but of promotion. *Philautus* is too simple to vnderstand the wiles in court, and too young to vndermine any by craft. Yet hath he shewn himself as far from honestie as he is from age, and as full of craft as he is of courage. If it wer for thy preferment, and his amendment, I wish you were both maryed, but if hee should continue his folly whereby thou shouldest fall from thy dutie, I rather wish you both buried. Salute him in my name, and hasten his iourney, but forget not thine owne. I haue occasion to go to *Naples*, that I may with more speede ariue in *England*, where I haue heard of a woman yat in al qualities excelleth any man. Which if it be so, I shal thinke my labour as well bestowed as *Saba* did hers, when she trauailed to see *Salomon*. At my going if thou be in *Naples* I will visite thee, and* at my retourn I will tell thee my iudgement. If *Philautus* come this winter, he shall in this my pilgrimage be a partner, a

pleasaunt companion is a bait in a iourney. We shal ther as I heare, see a court both brauer in shew, and better in substaunce, more gallant courtiers, more godly consciues, as faire ladies and fairer conditions. But I will not vaunt, before the victorie, nor sweare it is so, vntil I see it be so. Farewel, vnto whom aboute all I wish well.

I Haue finished the first part of *Euphues*, whom now I left readye to crosse the Seas to *England*, if the winde sende him a short cut you shall in the second part heare what nevre she bringeth, and I hope to haue him returned within one Summer. In the meane seson, I wil stay for him in the country, and as soone as he ariueth you shall know of his comming.

FINIS.



¶ Imprinted at London, by Thomas East, for
Gabriel Cawood, dwelling in Paules Church-yard.

1579.

[Colophon of Edition, 1581.

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Thomas East, for Gabriel Cawood,
dwelling in Paules Church-
yard. 1581.]

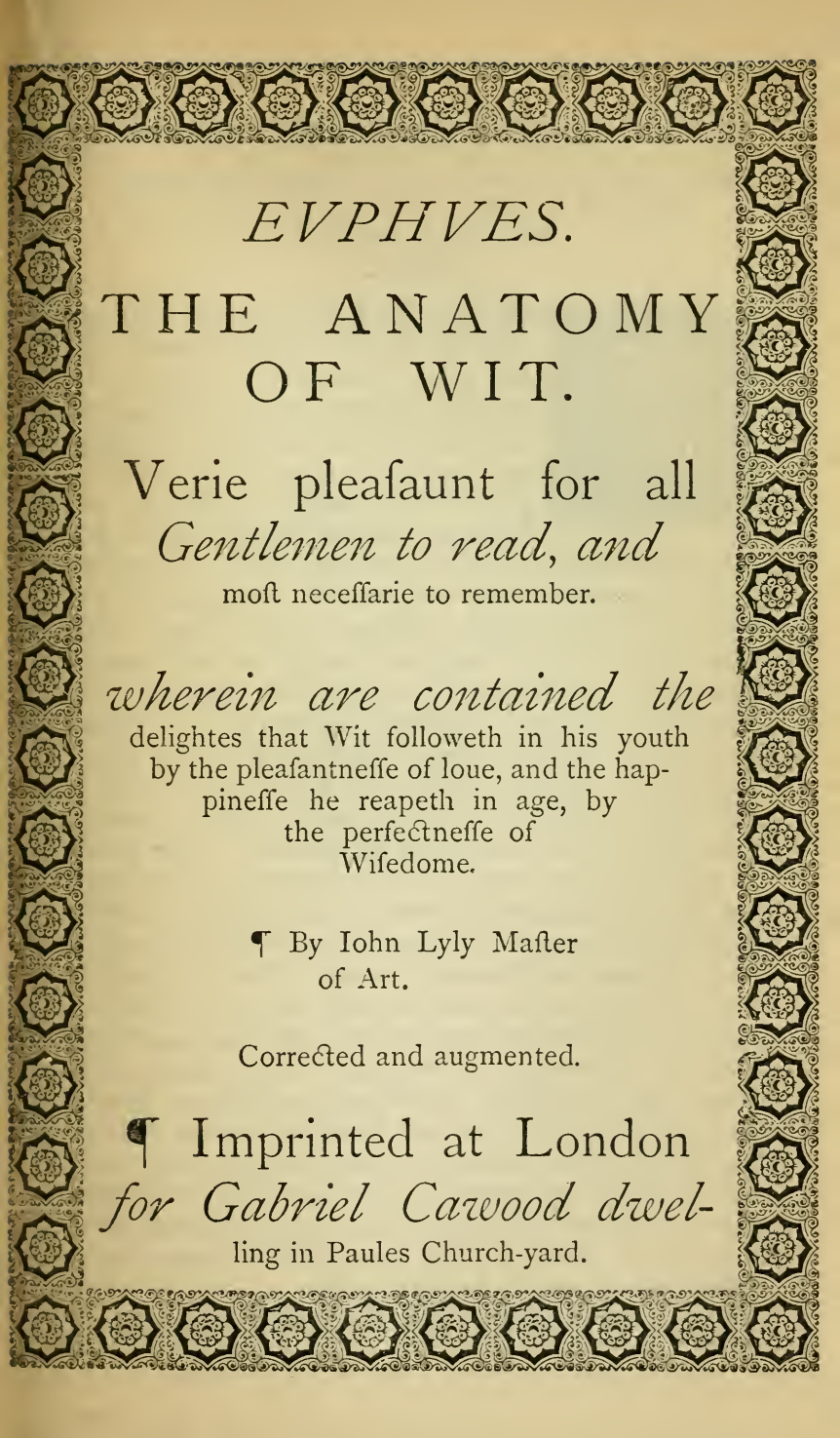
Edition. 1581.

Title-page, The Epistle Dedicatorie, &c.

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EVPHVES.
THE ANATOMY
OF WIT.

Verie pleasaunt for all
Gentlemen to read, and
most necessarie to remember.

wherein are contained the
delightes that Wit followeth in his youth
by the pleasantnesse of loue, and the hap-
pinesse he reapeth in age, by
the perfectnesse of
Wisedome.

¶ By Iohn Lyly Master
of Art.

Corrected and augmented.

¶ Imprinted at London
for Gabriel Carwood dwel-
ling in Paules Church-yard.

To the right Honorable my verie

good Lord and Master, Sir William West, Knight,
Lord De la Warre : Iohn Lyly wisheth long
life, with increase of
honour.



ARRHASIVS drawing the counterfaite of Helen (Right Honourable) made the attire of her head loose, who being demaunded why he did so, aunswered she was loose. Vulcan was painted curiously, yet with a polt foote, Læda cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheeke, held his finger vppon it, that Appelles might not paint it, Appelles painted him, with his finger cleauing to his face, vvhv quod Alexander, I laid my finger on my skarre, because I would not haue thee see it, (yea said Appelles) and I drew it there, because none els should perceiue it, for if thy finger had bene avvaie, either thy skarre wold haue bene seene or my arte misliked : whereby I gather, that in all perfect works, as vvell the fault as the face is to be shovven. The fairest Leopard is made vvith his spots, the finest cloth with his list, the smootheft shooe hath his laste. Seeing then that in euerie counterfaite, as vvell the blemish as the beautie is coloured : I hope I shall not incurre the displeasure of the vvise, in that in the discourse of Euphues, I haue as vvell touched the vanities of his loue, as the vertues of his life. The Persians, vvho aboue all their kings most honored Cyrus, caused him to be ingrauen as vvell vvith his hooked nose as his high forehead. He that loued Homere best, concealed not his flattering ; and he that praised Alexander most, bevraied his quaffing. Demonides must haue a crooked shooe for his vvrie foote, Damocles a smooth gloue for his straight hand.

For as euerie Painter that shadoweth a man in all

partes, giueth euerie peece his iust proportion, so he that disciphereth the qualities of the minde, ought as well to shew euerie humor in his kinde, as the other doth euery parte in his colour. The Surgion that maketh the Anatomie, sheweth as well the muscles in the heele, as the vaines of the heart. If then the first sight of Euphues shall seeme too light to be read of the wise, or too foolish to be regarded of the learned, they ought not to impute it to the iniquitie of the Author, but to the necessitie of the Historie. Euphues beginneth with loue, as allured by wit, but endeth not with lust, as bereft of wisedome. He wooeth women, prouoked by youth, but weddeth not himselfe to wantonneffe, as pricked by pleasure. I haue set downe the follies of his wit without breach of modestie, and the sparkes of his wisedome without suspition of dishonestie. And certes I thinke there be no speaches, which for grauitie will mislike the foolish: then vnseemly termes, which for vanitie may offende the wise. Which discourse (right Honorable) I hope you will the rather pardon for the rudenes, in that is the first, and protect it the more willingly if it offend, in that it maye be the last. It may be that finewits will descant vpon him that hauing no wit, goeth about to make the Anatomye of wit: and certainly their iesting in my minde is tollerable. For if the Butcher should take vpon him to cut the Anatomie of a man, because he hath skill in opening an Oxe, he would proue himselfe a Calfe, or if the horfeleach would aduenture to minister a potion to a sick patient, in that hee hath knowledge to giue a drench to a diseased horse, he wold make himselfe an Affe. The shomaker must not goe aboue his latchet, nor the hedger meddle with any thing but his bil. It is vnseemly for the Painter to feather a shafte, or the Fletcher to handle the pencill. All which things make most against me, in that a foole hath intruded himself to discourse of wit: but as I was vwillig to commit the fault, so am I content to make amendes. Howsoeuer the case standeth, I look for no praise for my labour, but pardon for my good will: it

is the greatest revuarde I dare aske, and the least that they can offer, I desire no more, I deserue no lesse. Though the stile nothing delight the daintie eare of the curious sifter, yet vvill the matter recreate the minde of the curteous Reader: the varietie of the one will abate the harshnesse of the other. Things of greatest profit, are set forth with least price, where the vvine is neat, ther needeth no Iuie-bush, the right Corall needeth no colouring, vvhere the matter it selfe bringeth credit, the man with his glose winneth small commendation. It is therefore me thinketh a greater shevve of a pregraunt vvit, then perfecte wisdome, in a thing of sufficient excellencie to vse surperfluous eloquence. We commonly see that a blacke ground doth best beseme a white counterfaite, and Venus according to the iudgement of Mars, vvas then most amiable when she fate close by Vulcan. If these thinges be true, which experience trieth, that a naked tale doeth most truelye set forth the naked trueth, that where the countenance is faire, there neede no colours, that painting is meeter for ragged walls than fine marble, that veritie then shineth most bright, when she is in least brauerie, I shall satisfie mine ovvne minde, though I cannot feed their humors, which greatly seeke after those that sift the finest meale, and beare the whitest mouthes. It is a world to see hovv Englishmen desire to heare finer speech then the language will allowve, to eate finer bread then is made of wheat, to vveare finer cloth then is vvrought of vvoll: but I let passe their finenes, vvich can no vvay excuse my folly. If your Lordship shall accept my good vvil vvich I haue alvvaies desired, I vvill patiently beare the ill vvill of the malicious, vvich I neuer deserued.

Thus committing this simple Pamphlet to your Lordshippes patronage, and your Honour to the Almightyes protection: For the preferuation of the which, as most bounden, I will praie continuallie, I ende.

Your Lordships seruant to
commaund. I. Lily.

To the Gentlemen Readers.

Was driuen into a quandarie Gentlemen, whether I might sende this my Pamphlet to the Printer or to the pedler, I thought it too bad for the presse, and too good for the packe, but seeing my folly in writing to be as great as others, I was willing my fortune should be as ill as anies. We commonly see the booke that at Easter lyeth bounde on the Stacioners stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Summer to haue my dooinges read for a toye, that in Winter they may be readye for trash. It is not strange when as the greatest wonder lasteth but nine daies, that a new worke shuld not endure but three months. Gentlemen vse bookes as Gentlewomen handle their flowers, who in the morning stick them in their heads, and at night strawe them at their heeles. Cherries be fulsom when they be through ripe, because they be plentie, and bookes be stale when they be printed in that they be common. In my minde Printers and Tailers are chiefly bound to pray for Gentlemen, the one hath so many fantasies to print, the other such diuers fashions to make, that the pressing yron of the one is neuer out of the fire, nor the printing presse of the other at any time lieth still. But a fashion is but a daies wearing and a booke but an houres reading: which seeing it is so, I am of the shoemakers minde, who careth not so the shooe hold the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he woulde be knowen, is like the foole that commeth into the Market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neyther doe I set this forth for anie deuotion in Print, but for duetie which I owe to

206 *To the Gentlemen Readers.*

my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, hee shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if anye thing be currant: but this is my minde, let him that findeth fault amend it, and him that liketh it, vse it. Enuye braggeth, but draweth no bloud: ye malicious haue more minde to quip, then might to cut. I submit myselfe to the iudgement of the wise, and little esteeme the censure of fooles: the one will be satisfied with reason: the other are to be aunswered with silence. I know Gentlemen will finde no fault without cause, and beare with those that deserue blame, as for others I care not for their iestes, for I neuer meant to make them my Iudges.

Farewell.



To my verie good friends the
Gentlemen Schollers of Oxford.



Here is no priuiledge that needeth a pardon, neither is there any remission to bee asked where a commiſſion is graunted. I ſpeake this Gentlemen, not to excuſe the offence which is taken, but to offer a defence where I was miſtaken. A cleere conſcience is a ſure carde, truth hath the prerogatiue to ſpeake with plaineneſſe, and the modeſtie to beare with patience. It was reported of ſome, and beleued of many, that in the Education of *Ephæbus*, where mention is made of Vniuerſities, that *Oxford* was too much either defaced or defamed. I knowe not what the enuious haue picked out by mallice, or the curious by wit, or the guilty by their owne galled conſciences, but this I ſay, yat I was as far from thinking ill, as I finde them from iudging well. But if I ſhould now goe about to make amends, I were then faultie in ſomewhat amiſſe, and ſhould ſhew my ſelfe like *Apelles* Prentice, who coueting to mend the noſe, marred the cheeke, and not vnlike the fooliſh Dyar, who neuer thought his cloth blacke vntill it was burned. If anie fault be committed, impute it to *Euphues* who knew you not, not to *Lyly* who hate you not.

Yet may I of all the reſt moſt condempne *Oxford* of vnkindneſſe, of vice I cannot, who ſeemnd to weane mee before ſhe brought mee forth, and to giue mee boanes to gnawe, before I could get the teate to ſucke. Wherein ſhe played the nice mother in ſending me into the Countrie to nurſe, where I tyred at a drie breaſt three yeares, and was at the laſt inforced to weane my ſelfe. But it was deſtinie, for if I had not ben gathered from the tree in the bud, I ſhould being blowen haue prooued a blaſt, and as good it is to be an addle egge, as an idle bird.

208 *To the Gentlemen, &c.*

Euphues at his arriuell I am assured will viewe *Oxford*, where he will either recant his sayinges, or renewe his complaints, he is now on the seas, and how he hath bene toofted I know not, but whereas I thought to receiue him at *Douer*, I muste meete him at *Hampton*.

Nothing can hinder his comming but death, neither anie thing hasten his departure but vnkindnesse.

Concerning my selfe, I haue alwayes thought so reuerently of *Oxford*, of the Schollers, of the manners, that I seemed to be rather an Idolater then a blasphemmer.

They that inuented this toie were vnwise, and they that reported it vnkinde, and yet none of them can proue mee vn honest.

But suppose I glaunched at some abuses: did not *Iupiters* egge bring forth as well *Helen* a light hufwife in earth, as *Castor* a light Starre in heauen? The *Estritch* that taketh the greatest pride in her feathers, picketh some of the worst out, and burneth them: there is no tree but hath some blast, no countenance but hath some blemish, and shall *Oxford* then be blamelesse? I wish it were so, but I cannot thinke it is so. But as it is it may be better, and were it badder, it is not the worst.

I thinke there are fewe Vniuersities that haue lesse faultes then *Oxford*, many that haue more, none but haue some.

But I commit my cause to the consciences of those that either know what I am, or can gesse what I should bee, the one will answere themselues in construing friendly, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspition of vnkindnesse in not telling my minde, and not willing to make anie excuse where there neede no amends, I can neither craue pardon, least I should confesse a fault, nor conceale my meaning, least I should be thought a foole. And so I end, yours assured to vse.

John Lyly.

Euphues and his England.

T_{EXT.} *Editio princeps*, 1580.

Professors Morley's copy.

Completed after 'Or a Foxe,' p. 475, to the end) from
the Bodleian copy, of the same year.

C_{OLLATION.} Edition, 1582.

excepting
eight leaves wanting (=pp. 362-3, and 463-478)
which have been compared with
the edition of 1586.

Both copies in the collection of
H. Pyne, Esq., Assistant Tithe Commissioner.

EUPHUES AND HIS ENGLAND.

THE PRINCIPAL CHARACTERS PRESENT IN THE ACTION.

EUPHUES.

PHILAUTUS.

FIDUS, *an old English courtier, now a keeper of bees.*

SURIUS, *a young English gentleman, 'of great birth and noble blood.'*

PSELLUS, *an Italian gentleman, reputed 'great in Magick.'*

MARTIUS, *an Englishman, 'not very young.'*

CAMILLA, *a young Englishwoman of eighteen years. 'Of no great birth,' but 'of greater beauty than birth.' 'Such a one she was, as almost they all are that serve so noble a Prince, such virgins carry lights before such a VESTA, such nymphes, arrows with such a DIANA.'* p. 311.

The Lady FLAVIA, *an Englishwoman. 'One of the Ladies who delighted much in mirth.'*

Mistress FRANCES, *niece to the Lady FLAVIA.* PHI-
LAUTUS' *Violet.*

SCENE AND TIME.

1. Dec. 1579. Euphues and Philautus leave NAPLES for ENGLAND. The voyage occupies two months.
 - Feb. 1580. They arrive at DOVER, where they stay three or four days.
[Lyly, in his address written between the two parts, intended then to make them land at HAMPTON, see p. 208.]
Journeying through CANTERBURY, they reach FIDUS's house, where they stay one day. After which they proceed to LONDON.
 - Lent, 1580. Lady FLAVIA's supper-party is held in Lent. After which 'they passed many days in England,' until Euphues returns to ATHENS. Thence he goes to the mountain SILIXSEDRA. Philautus staying in ENGLAND.
- ∴ Yet Philautus' last letter is dated 1. February 1579[80].

† Euphues and his England.

CONTAINING

his voyage and adventures, myxed with
fundry pretie discourfes of honest
Loue, the difcription of the
country, the Court, and
the manners of that
Ile.

DELIGHTFUL TO

be read, and nothing hurtfull to be regarded: wher-in there is small offence by lightnesse giuen to the wife, and lesse occasion of loosenes proffered to the wanton.

¶ By Iohn Lyly, Maister
of Arte.

Commend it, or amend it.

Imprinted at London for

Gabriell Cawood, dwelling in
Paules Church-yard.

1580.

To the Right Honourable my
 very good Lorde and Maister, Edward de Vere,
 Earle of Oxenforde, Vicount Bulbeck, Lorde of
 Escales and Badlesmere, and Lorde great
 Chamberlaine of England, *John Lyly*
 wisheth long lyfe, with en-
 crease of Honour.



HE first picture that Phydias the
 first Paynter shadowed, was the pro-
 traiture of his owne person, saying
 thus : if it be well, I will paint many
 besides Phydias, if ill, it shall offend
 none but Phydias.

In the like manner fareth it with
 me (Right Honourable) who neuer
 before handling the penfill, did for my fyrst counterfaite,
 colour mine owne Euphues, being of this minde, that
 if it wer[e] lyked, I would draw more besides Euphues,
 if loathed, grieue none but Euphues.

Since that, some there haue bene, that either dissem-
 bling the faultes they saw, for feare to discourage me,
 or not examining them, for the loue they bore me,
 that praised mine olde worke, and vrged me to make a
 new, whose words I thus answered. If I should coyne
 a worfe, it would be thought that the former was framed
 by chaunce, as Protogenes did the foame of his dogge,
 if a better, for flatterie, as Narcissus did, who only was
 in loue with his own face, if none at all, as froward as
 the Musition, who being entreated, will scarce sing sol
 fa, but not desired, straine aboute Ela.

But their importunitie admitted no excuse, in-fo-
 much that I was enforced to preferre their friendship
 before mine owne fame, being more carefull to satisfie
 their requestes, then fearefull of others reportes : so that

at the last I was content to set an other face to Euphues, but yet iust behind the other, like the Image of Ianus, not running together, lik[e] the Hopplitides of Parrhasius least they should seeme so vnlike Brothers, that they might be both thought bastardes, the picture wherof I yeeld as common all to view, but the patronage onely to your Lordshippe, as able to defend, knowing that the face of Alexander stamped in copper doth make it currant, that the name of Cæsar, wrought in Canuas, is esteemed as Cambricke, that the very feather of an Eagle, is of force to consume the Beetle. I haue brought into the worlde two children, of the first I was deliuered, before my friendes thought mee conceiued, of the second I went a whole yeare big, and yet when euerye one thought me ready to lye downe, I did then quicken : But good huswiues shall make my excuse, who know that Hens do not lay egges when they clucke, but when they cackle, nor men set forth bookes when they promise, but when they performe. And in this I refemble the Lappwing, who fearing hir young ones to be destroyed by passengers, flyeth with a false cry farre from their [the] nestes, making those that looke for them seeke where they are not : So I suspecting that Euphues would be carped of some curious Reader, thought by some false shewe to bringe them in hope of that which then I meant not, leading them with a longing of a second part, that they might speake well of the first, being neuer farther from my studie, then when they thought mee houering ouer it.

My first burthen comming before his time, must needes be a blind whelp, the second brought forth after his time must needes be a monster, the one I sent to a noble man to nurse, who with great loue brought him vp, for a yeare : so that where-soeuer he wander, he hath his Nurfes name in his forehead, wher sucking his first milke, he can-not forget his first Master.

The other (right Honourable) being but yet in his swathe cloutes, I commit most humbly to your Lordships protection, that in his infancie he may be kepte

by your good care from fal[1]s, and in his youth by your great countenance shielded from blowes, and in his age by your gracious continuance, defended from contempt. He is my youngest and my last, and the paine that I sustained for him in trauell, hath made me past teeming, yet doe I thinke my selfe very fertile, in that I was not altogether barren. Glad I was to sende them both abroad, least making a wanton of my first, with a blinde conceipt, I should resemble the Ape, and kill it by culling it, and not able to rule the second, I should with the Viper, loose my bloud with mine own brood. Twinnes they are not, but yet Brothers, the one nothing resembling the other, and yet (as all children are now a dayes) both like the father. Wherin I am not vnlike vnto the vnskillfull Painter, who hauing drawn the Twinnes of Hippocrates, (who wer as lyke as one pease is to an other) and being told of his friends that they wer[e] no more lyke than Saturne and Appollo, he had no other shift to manifest what his worke was, then ouer their heads to write: The Twinnes of Hippocrates. So may it be, that had I not named Euphues, fewe woulde haue thought it had bene Euphues, not that in goodnes the one so farre excelleth the other, but that both being so bad, it is hard to iudge which is the worst.

This vnskillfulnesse is no wayes to be couered, but as Accius did his shortnesse, who being a lyttle Poet, framed for himselfe a great picture, and I being a naughtie Painter, haue gotten a most noble Patron: being of Vlysses minde, who thought himselfe safe vnder the Shield of Ajax.

I haue now finished both my labours, the one being hatched in the hard winter with the Alcyon, the other not daring to bud till the colde were past, like the Mulbery, in either of the which or in both, if I seeme to gleane after an others Cart, for a few eares of corne, or of the Taylors shreds to make me a lyuery, I will not deny, but that I am one of those Poets, which the painters faine to come vnto Homers bason, there to lap vp, that he doth cast vp.

In that I haue written, I desire no praise of others but patience, altogether vnwillyng, bicause euery way vnworthy, to be accompted a workeman.

It sufficeth me to be a water bough, no bud, so I may be of the same roote, to be the yron, not steele, so I be in the same blade, to be vineger, not wine, so I be in the same caske, to grinde colours for Appelles, though I cannot garnish, so I be of the same shop. What I haue done, was onely to keepe my selfe from sleepe, as the Crane doth the stone in hir foote, and I would also with the same Crane, I had bene silent holding a stone in my mouth.

But it falleth out with me, as with the young wrafter, that came to the games of Olympia, who hauing taken a foyle, thought scorne to leaue, till he had receiued a fall, or him that being pricked in the finger with a Bramble, thrusteth his whole arme among the thornes, for anger. For I seeing my selfe not able to stande on the yce, did neuerthelesse aduenture to runne, and being with my first booke striken into disgrace, could not cease vntil I was brought into contempt by the second: wherein I resemble those that hauing once wet their feete, care not how deepe they wade.

In the which my wading (right Honourable) if the eniuous shal clap lead to my heeles to make me sinke, yet if your Lordship with your lyttle finger doe but holde me vp by the chinne, I shall swimme, and be so farre from being drowned, that I shall scarce be duckt.

When Bucephalus was painted, Appelles craued the iudgement of none but Zeuxis: when Iuppiter was carued, Prifius asked the censure of none but Lyfippus: now Euphues is shadowed, only I appeale to your honour, not meaning thereby to be carelesse what others thinke, but knowing that if your Lordship allowe it, there is none but wil lyke it, and if ther be any so nice, whom nothing can please, if he will not commend it, let him amend it.

And heere right Honourable, although the Historie seeme vnperfect, I hope your Lordship will pardon it.

Appelles dyed not before he could finish Venus, but before he durst, Nichomachus left Tindarides rawly, for feare of anger, not for want of Art, Timomachus broke off Medea scarce halfe coloured, not that he was not willing to end it, but that he was threatned: I haue not made Euphues to stand without legges, for that I want matter to make them, but might to maintein them: so that I am enforced with the olde painters, to colour my picture but to the middle, or as he that drew Ciclops, who in a little table made him to lye behinde an Oke, wher one might perceiue but a peece, yet conceiue that al the rest lay behinde the tree, or as he that painted an horse in the riuier with halfe legges, leauing the pasternes for the viewer, to imagine as in the water. For he that vieweth Euphues, wil say that he is drawn but to the wast, that he peepeth, as it were behinde some screene, that his feet are yet in the water: which maketh me present your Lordship, with the mangled body of Hector, as it appeared to Andromache, and with half a face as the painter did him that had but one eye, for I am compelled to draw a hose on, before I can finish the legge, and in steed of a foot to set downe a shoe. So that whereas I had thought to shew the cunning of a Chirurgian by mine Anatomy with a knife, I must play the Tayler on the shoppe boorde with a paire of sheeres. But whether Euphues lympe with Vulcan, as borne lame, or go on stilts with Amphionax, for lack of legs, I trust I may say, that his feet shold haue ben, olde Helena: for the poore Fisher-man that was warned he should not fish, did yet at his dore make nets, and the olde Vintener of Venice, that was forbidden to sell wine, did notwithstanding hang out an Iuie bush. This Pamphlet right honorable, conteining the estate of England, I know none more fit to defend it, then one of the Nobilitie of England, nor any of the Nobilitie, more auntient or more honorable then your Lordship, besides that, describing the condition of the English court, and the maiestie of our dread Souereigne, I could not finde one more noble in court, then your

Honor, who is or should be vnder hir Maiestie chiefeft in court, by birth borne to the greateft Office, and therefore me thought by right to be placed in greatauthoritie: for who so compareth the honor of your L. noble house, with the fidelitie of your noble auncestours, may wel say, which no other can truly gainfay, *Vero nihil verius*. So that I commit the ende of al my pains vnto your most honorable protection, affuring my self that the little Cock boat is safe, when it is hoised into a tall ship, that the Cat dare not fetch the moufe out of the Lions den, that Euphues shal be without daunger by L[ordships] Patronage, otherwise, I cannot see, wher[e] I might finde succour in any noble personage. Thus praying continually for the encrease of your Lordships honour, with all other things that either you woulde wish, or God will graunt, I ende.

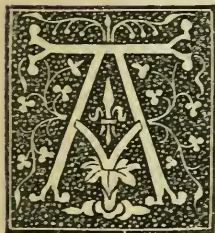
Your Lordships most dutifully to commaund,

JOHN LYLY.



¶ TO THE LADIES

and Gentlewoemen of England,
Iohn Lyly wisheth what
they would.



Rachne hauing wouen in cloth of Arras, a Raine-bow of fundry filkes, it was obiected vnto hir by a Ladie more captious then cunning, that in hir worke there wanted some coulours : for that in a Raine-bow there should bee all : Vnto whom she re-plied, if the coulours lacke thou lookest for, thou must imagine that they are on the other side of the cloth : For in the Skie wee canne discerne but one side of the Raine-bowe, and what coulours are in the other, see wee can-not, gesse wee may.

In the like manner (Ladies and Gentlewoemen) am I to shape an aunswere in the behalfe of *Euphues*, who framing diuers questions and quirkes of loue, if by some more curious then needeth, it shall be tolde him that some sleightes are wanting, I must saye they are noted on the back side of the booke. When *Venus* is paynted, we can-not see hir back, but hir face, so that all other things that are to be recounted in loue, *Euphues* thinketh them to hang at *Venus* back in a budget, which bicause hee can-not see, hee will not set downe.

These discourfes I haue not clapt in a cluster, think-

ing with my selfe, that Ladies had rather be sprinckled with sweete water, then washed, so that I haue sowed them heere and there, lyke Strawberies, not in heapes, lyke Hoppes: knowing that you take more delyght, to gather flowers one by one in a garden, then to fnatche them by handfulls from a Garland.

It resteth Ladies, that you take the paines to read it, but at such times, as you spend in playing with your little Dogges, and yet will I not pinch you of that pastime, for I am content that your Dogges lye in your laps: so *Euphues* may be in your hands, that when you shall be wearie in reading of the one, you may be ready to sport with the other: or handle him as you doe your Iunckets, that when you can eate no more, you tye some in your napkin for children, for if you be filled with the first part, put the second in your pocket for your wayting Maydes: *Euphues* had rather lye shut in a Ladyes casket, then open in a Schollers studie.

Yet after dinner, you may ouerlooke him to keepe you from sleepe, or if you be heauie, to bring you a sleepe, for to worke vpon a full stomacke is against Phisicke, and therefore better it were to holde *Euphues* in your hands, though you let him fal[1], when you be willing to winke, then to sowe in a clout, and pricke your fingers, when you begin to nod.

What-soeuer he hath written, it is not to flatter, for he neuer reaped anye rewarde by your sex, but repentaunce, neyther canne it be to mocke you, for hee neuer knewe anye thing by your sexe, but righteoufnesse.

But I feare no anger for saying well, when there is none, but thinke the deserueth better.

She that hath no glasse to dresse hir head, will vse a bole of water, shee that wanteth a flecke-stone to smoothe hir linnen, wil take a pebble, the country dame girdeth hir selfe as straight in the wast with a course caddis, as the Madame of the court with a filke riband, so that seeing euerye one so willing to be pranked, I could not thinke any one vnwilling to be praised.

One hand washeth an other, but they both wash the face, one foote goeth by an other, but they both carrye the body, *Euphues* and *Philautus* prayse one an other, but they both extoll woemen: Therefore in my minde you are more beholding to Gentlemen that make the coulours, then to the Painters, that drawe your counterfaites: for that *Apelles* cunning is nothing if hee paint with water, and the beautie of women not much if they go vnpraised.

If your thinke this Loue dreamed not done, yet mee thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with the needle, and groweth not by nature, the one you weare in your heades, for the faire sight, though it haue no fauour, the other you may reade for to passe the time, though it bring small pastime. You chuse cloth that will weare whitest, not that will last longest, coulours that looke freshest, not that endure soundest, and I would you woulde read bookes that haue more shewe of pleasure, then ground of profit, then should *Euphues* be as often in your hands, being but a toy, as Lawne on your heads, being but trash, the one will be scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lyghter then a feather, yet is it fette a loft in a woemans hatte, nothing slihter then haire, yet is it most frised in a Ladies head, so that I am in good hope, though their [there] be nothing of lesse accounte then *Euphues*, yet he shall be marked with Ladies eyes, and lyked somtimes in their eares: For this I haue diligently obserued, that there shall be nothing found, that may offend the chaste minde with vnseemely tearmes, or vncleanly talke.

Then Ladies I commit my selfe to your curtesies, crauing this only, that hauing read, you conceale your censure, writing your iudgments as you do the poesies in your rings, which are alwayes next to the finger, not to be seene of him that holdeth you by the hands, and yet known to you that wear them on your hands:

If you be wronge [wroong] (which cannot be done without wrong) it were better to cut the shooe, then burne the last.

If a Tailour make your gowne too little, you couer his fault with a broad stomacher, if too great, with a number of plights, if too short, with a faire garde, if too long, with a false gathering, my trust is you will deale in the like manner with *Euphues*, that if he haue not fead [fedde] your humor, yet you will excuse him more then the Tailour: for could *Euphues* take the measure of a womans minde, as the Tailour doth of hir bodie, hee would go as neere to fit them for a fancie, as the other doth for a fashion.

Hee that weighes wind, must haue a steadie hand to holde the ballaunce, and he that se[a]rcheth a woemans thoughts must haue his own stayed. But least I make my Epistle as you do your new found bracelets, endlesse, I will frame it like a bullet, which is no sooner in the mould but it is made. Committing your Ladiships to the Almightye, who graunt you al[l] you would haue, and should haue: so your wishes stand with his will. And so humbly I bid you farewell.

Your Ladiships to commaund

IOHN LYLY.



¶ *To the Gentlemen
Readers.*



Entlemen, Euphues is come at the length though too late, for whose absence, I hope three badde excuses, shall stande in steede of one good reason.

First in his trauaile, you must think he loytered, taryng many a month in Italy viewing the Ladyes in a Painters shop, when he should haue bene on the Seas in a Merchants ship, not vnlike vnto an idle hufwife, who is catching of flies, when she should sweepe downe copwebs.

Secondly, being a great start from Athens to England, he thought to stay for the aduantage of a Leape yeare, and had not this yeare leapt with him, I think he had not yet leapt hether.

Thirdly, being arriued, he was as long in viewing of London, as he was in comming to it, not farre differing from Gentlewomen, who are longer a dressing their heads then their whole bodyes.

But now he is come Gentlemen, my request is onely to bid him welcome, for diuers ther[e] are, not that they mislike the matter, but that they hate the man, that wil[1] not stick to teare Euphues, bicause they do enuie Lyly: Where-in they resemble angry Dogges, which byte the stone, not him that throweth it, or the cholaricke Horfe-rider, who being cast from a young Colt, and not daring to kill the Horfe went into the stable to cutte the saddle.

These be they, that thought Euphues to be drowned

and yet were neuer troubled with drying of his clothes, but they gessed as they wished, and I woulde it had happened as they desired.

They that loath the Fountaines heade, will neuer drinke of the lyttle Brookes: they that seeke to poyson the Fish, will neuer eate the spawme: they that lyke not mee, will not allowe anye thing, that is mine.

But as the Serpent Porphirius, though he bee full of poyson yet hauing no teeth, hurteth none but himselfe, so the enuious, though they swell with malyce till they burst, yet hauing no teeth to bite, I haue no cause to feare.

Onely my fute is to you Gentlemen, that if anye thing bee amisse, you pardon it: if well, you defende it: and how-soeuer it bee, you accepte it.

Faultes escaped in the Printing, correcte with your pennes: omitted by my neglygence, ouerslippe with patience: committed by ignoraunce, remit with fauour.

If in euery part it seeme not alyke, you know that it is not for him that fashioneth the shoe, to make the graine of the leather.

The olde Hermit will haue his talke fauour of his Cell: the olde Courtier, his loue taste of Saturne: yet the last Louer, may happely come somwhat neere Iuppiter.

Louers when they come into a Gardeine, some gather Nettles, some Roses, one Tyme, an other Sage, and euerye one, that, for his Ladyes fauour, that she fauoureth: infomuch as there is no Weede almoste, but it is worne. If you Gentlemen, doe the lyke in reading, I shall bee sure all my discourfes shall be regarded,

some for the smell, some for the smart, all
for a kinde of a louing smacke: Lette
euerye one followe his fancie, and say
that is best, which he lyketh best.

And so I commit euerye mans
delight to his own choice, &
my selfe to all your
courtesies.

Yours to vse,
Iohn Lyly.



¶ *Euphues and his England.*



*U*phues hauing gotten all things necessary for his voyage into *England*, accompanied onelye with *Philautus*, tooke shipping the first of December, 1579, by our English Computation: Who as one resolued to see that with his eies, which he had oftentimes heard with his eares, began to vse this

perwasion to his friend *Philautus*, aswell to counsell him how he should behaue him-felse in *England*, as to comfort him beeing nowe on the Seas.

As I haue found thee willing to be a fellow in my trauell, so would I haue thee ready to be a follower of my counsell: in the one shalt thou shew thy good will, in the other manifest thy wisdome. Wee are now sayling into an Iland of smal compasse as I gesse by their Maps, but of great ciuility as I hear by their man[n]ers, which if it be so, it behooueth vs to be more inquisitiue of their conditions, then of their countrey: and more carefull to marke the natures of their men, then curious to note the situation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduise how to behaue our selues when we come to ye shore: for greater daunger is ther to ariue in a straunge countrey where the inhabitants be polli-tique, then to be tossed with the troublesome waues,

where the Mariners be vnskilfull. Fortune guideth men in the rough Sea, but Wisdome ruleth them in a straunge land.

If Trauailers in this our age were as warye of their conditions, as they be venterous of their bodyes, or as willing to reape profit by their paines, as they are to endure perill for their pleasure, they would either prefer their own foyle before a straunge Land, or good counsell before their owne conceyte. But as the young scholler in *Athens* went to heare *Demosthenes* eloquence at *Corinth*, and was entangled with *Lais* beautie, so most of our trauailers which pretend to get a smacke of straunge language to sharpen their wits, are infected with vanity by [in] following their wils. Daunger and delight growe both vppon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Seeing then my good *Philautus*, that we are not to conquer wilde beasts by fight, but to confer with wise men by pollicie: We ought to take greater heede that we be not intrapped in follye, then feare to bee subdued by force. And heere by the way it shall not be amisse, aswell to driue away the tediousnesse of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermitte, who meeting with a pylgrime at his Cell, vttered a straunge and delightfull tale, which if thou *Philautus* art disposed to heare, and these present attentie to haue, I will spende some time about it, knowing it both fit for vs that be trauailers to learne wit, and not vnfit for these that be Merchaunts to get wealth.

Philautus although the stumpe of loue so sticked in his mind, that he rather wished to heare an Eelegie in *Ouid*, then a tale of an Hermit: yet was hee willing to lend his eare to his friende, who had left his heart with his Lady, for you shal vnderstand that *Philautus* hauing read the Cooling Carde which *Euphues* sent him, sought rather to aunswere it, then allowe it. And I doubt not but if *Philautus* fall into his olde vaine in *England*, you shall heare of his new deuce in *Italy*.

And although some shall thinke it impertinent to the historie, they shall not finde it repugnant, no more then in one nosegay to set two flowers, or in one counterfaite two coulours, which bringeth more delight, then disliking.

Philautus aunswered *Euphues* in this manner.

MY good *Euphues*, I am as willing to heare thy tale, as I am to be pertaker of thy trauaile, yet I knowe not howe it commeth to passe, that my eyes are eyther heauy against foule weather, or my head so drowfie against some ill newes, that this tale shall come in good time to bring me a sleepe, and then shall I get no harme by the Hermit, though I get no good: the other that wer then in the shippe flocked about *Euphues*, who began in this manner.

THere dwelt some-tymes in the Iland *Scyrum*, an auncient gentleman called *Cassander*, who aswell by his being a long gatherer, as his trad[e] being a lowd [lewde] vsurer, waxed so wealthy, that he was thought to haue almost all the money in that countrey, in his owne coffers, being both aged and sickly, found such weaknesse in him-selfe, that he thought nature would yeeld to death, and phisicke to his diseases. This Gentleman had one onely sonne, who nothing resembled the father either in fancie or fauour, which the olde manne perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedside, and the chamber beeing voyded, he brake with him in these tearmes.

Callimachus (for so was hee called) thou art too young to dye, and I too old to lyue: yet as nature must of necessitie pay hir debt to death, so must she also shew hir deuotion to thee, whome I aliuie had to be the comfort of myne age, and whome alone I must leaue behynde mee, for to bee the onely maynteiner of all myne honour. If thou couldest aswell conceiue the care of a father, as I can leuel at the nature of a childe, or wer I as able to vtter my affection towards a sonne as thou oughtest to shew thy duety to thy fire,

then wouldest thou desire my life to enioy my counsell, and I should correct [corrupt] thy life to amend thy conditions: yet so tempered, as neyther rigor might detract any thing from affection in me, or feare any whit from thee, in duety. But seeing my selfe so feeble that I cannot liue to bee thy guyde, I am resolu'd to giue thee such counsell as may do thee good, wher-in I shal shew my care, and discharge my duetie.

My good sonne, thou art to receiue by my death wealth, and by my counsel wisdom, and I would thou wert as willing to imprint the one in thy hart, as thou wilt be ready to beare the other in thy purse: to bee rich is the gift of Fortune, to bee wise the grace of God. Haue more minde on thy bookes then my [thy] bags, more desire of godlineffe then gold, greater affection to dye well, then to liue wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dyeth, so vnbrideled youth, the more it is also by graue aduise counselled, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies, that should make it fertile.

Alas *Callimachus*, when wealth commeth into the handes of youth before they can vse it, then fall they to al disorder that may be, tedding that with a forke in one yeare, which was not gathered together with a rake, in twentie.

But why discourse I with thee of worldly affaires, being my self going to heauen, heere *Callimachus* take the key of yonder great barred Chest, wher thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on his [the] left side, with a deepe sigh and pitifull grone, gaue vp the ghoast.

Callimachus, hauing more minde to looke to the locke, then for a shrowding sheete, the breath beeing scarce out of his fathers mouth, and his body yet panting with heate, opened the Chest, where he found

nothing, but a letter written very faire, fealed vp with his Signet of arnes, with this supercription :

¶ *In finding nothing, thou shalt gaine all things.*

Callimachus, although hee were abaffhed at [the] fight of the emptie Chest, yet hoping this letter would direct him to the golden Myne, he boldly opened it, the contents whereoff, follow[ed] in these termes.

WIfedome, is great wealth. Sparing, is good getting. Thrift consisteth not in golde, but grace. It is better to dye with-out mony, then to liue with out modestie. Put no more clothes on thy back, then will expell colde : neither any more meat in thy belly, then may quench hunger. Vse not change in attire, nor varietie in thy dyet : the one bringeth pride, the other surfets. Each vaine, voyd of pietie : both costly, wide of profit.

Goe to bed with the Lambe, and rise with the Larke : Late watching in the night, breedeth vnquiet : and long sleeping in the day, vngodlinesse : Flye both : this, as vnwholsome : that, as vnhonest.

Enter not into bands, no not for thy best friends : he that payeth an other mans debt seeketh his own decay, it is as rare to see a rich Surety, as a black Swan, and he that lendeth to all that will borowe, sheweth great good will, but lyttle witte. Lende not a penny without a pawne, for that will be a good gage to borowe. Be not hastie to marry, it is better to haue one plough going, then two cradells : and more profit to haue a barne filled then a bedde. But if thou canst not liue chafly, chuse such an one, as maye be more commended for humilitie, then beautie. A good huf-wife, is a great patrimony : and she is most honourable, that is most honest. If thou desire to be olde, beware of too much wine : If to be healthy, take heede of many women : If too be rich, shunne playing at al games. Long quaffing, maketh a short lyfe : Fonde

lust, caufeth drye bones : and lewd paffimes, naked purffes. Let the Cooke be thy Phifition, and the fhambles thy Apothecaries fhop : He that for euery qualme wil take a Receipt, and can-not make two meales, vnleffe *Galen* be his Gods good : fhall be fure to make the Phifition rich, and himfelfe a begger : his bodye will neuer be with-out difeafes, and his purffe euer with-out money.

Be not too lauiſh in giuing almes, the charitie of this Countrey, is, God helpe thee : and the courteſie, I haue the beſt wine in towne for you.

Liue in the Countrey, not in the Court : where neither Graffe will growe, nor Moſſe cleaue to thy heeles.

Thus haſt thou if thou canſt uſe it, the whole wealth of the world : and he that can-not follow good counſel, neuer can get commoditie. I leaue thee more, then my father left me : For he dying, gaue me great wealth, without care how I might keepe it : and I giue thee good counſell, with all meanes how to get riches. And no doubt, what ſo is gotten with witte, will bee kept with warineſſe, and encreaſed with Wiſedome.

God bleſſe thee, and I bleſſe thee : and as I tender thy ſafetie, ſo God deale with my foule.

Callimachus was ſtroken into ſuch a maze, at this his fathers laſt Will, that he had almoſt loſt his former wit : And being in an extreame rage, renting his clothes and tearing his haire, began* to* [he] vtter[ed] theſe words.

IS this the nature of a Father to deceiue his ſonne, or the part of crabbed age, to delude credulous youth ? Is the death bedde which ought to bee the ende of deuotion, become the beginning of deceit ? Ah *Caffander*, friend I can-not terme thee, ſeeing thee ſo vnkinde : and father I will not call thee, whome I finde ſo vnnaturall.

Who ſo ſhall heare of this vngratefullneſſe, will rather lament thy dealyng, then thy death : and maruel yat

a man affected outwardly with such great grauitie, should inwardly be infected with so great guile. Shall I then shew the duetie of a childe, when thou hast forgotten the Nature of a Father? No, no, for as the Torch touned downewarde, is extinguished with the selfe same waxe which was the cause of his lyght: so Nature touned to vnkindenesse, is quenched by those meanes it shoulde be kindeled, leauing no braunch of loue, where it founde no roote of humanitie.

Thou hast caryed to thy graue more graye haire, then yeares: and yet more yeares, then vertues. Couldest thou vnder the Image of so precise holynesse, harbour the expresse patterne of barbarous crueltie? I see now, that as the Canker soonest entreth into the white Rose, so corruption doth easliest creepe into the white head.

Would *Callimachus* could aswell digest thy malyce with patience, as thou diddest disguise it with craft: or would I might either burie my care with thy carcasse, or that thou hadst ended thy defame with thy death. But as ye hearb *Moly* hath a floure as white as snow, and a roote as blacke as incke: so age hath a white head, showing pietie, but a black hart, swelling with mischiefe.

Wher-by I see, that olde men are not vnlyke vnto olde Trees, whose barkes seemeth to be sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but because thou hast liued so long: neither doe I weepe to see thee without breath, but to finde thee without mony.

In steede of coyne, thou hast left me counsaile: O polytique olde man. Didst thou learne by experience, that an edge can be any thing worth, if it haue nothing to cut, or yat Myners could worke without mettals, or Wisdome thriue, with-out where-with.

What auayleth it to be a cunning Lapidarie, and haue no stones? or a skilfull Pilot, and haue no ship? or a thriftie man, and haue no money. Wisdome hath no Mint, Counsell is no Coyner. He that in these dayes seeketh to get wealth by wit, with-out friends, is lyke vnto him, that thinketh to buye meate in the

market for honestie with-out money : which thriueth on either side so well, that the one hath a wittie head and an emptie purffe : the other a godly minde, and an emptie belly.

Yea, such a world it is, that Gods can do nothing with-out golde, and who of more might? nor Princes any thing with-out gifts, and who of more Maiestie? nor Philofophers any thing with-out guylt [gylte], and who of more wisedome? For as among the *Aegyptians*, there was no man esteemed happie, that had not a beast full of spots, so amongst vs ther is none accompted wise that hath not a purse full of golde. And haddest thou not loued money so well, thou wouldest neuer haue liued so warily and died so wickedly, who either burying thy treasure, doest hope to meete it in hell, or borowing it of the Diuel hast rendred him the whole, the interest where-of, I feare me, commeth to no lesse then the price of thy foule.

But whether art thou caried, *Callimachus*, rage can neither reduce thy fathers life, nor recouer his treasure. Let it suffice thee, that he was vnkinde, and thou vnfortunate, that he is dead and heareth thee not, that thou art aliue and profitest nothing.

But what, did my father think, that too much wealth would make me proud, and feared not too great misery would make me desperate? Whilest he was beginning a fresh to renew his complaints and reuile his parents, his kinffolke affembled, who caused him to bridle his lauish tongue, although they meruailed at his pitious tale: For it was well knowne to them all, that *Cassander* had more mony then halfe the countrey, and loued *Callimachus* better then his own selfe.

Callimachus by the importunitie of his allies, repressed his rage, setting order for all thinges requisite for his fathers funeralles, who being brought with due reuerence vnto the graue, hee returned home, making a short Inuentorie to his fathers long Wil. And hauing made ready money of such mouables as were in his house, putte both them and his house into his

purse, resolving now with him-felfe in this extremitie, eyther with the hazarde of his labour to gayne wealth, or by myfffortune to feeke death, accompting it [as] great shame to liue with-out trauell, as grieffe to bee left with-out treasure, and although hee were earnestly entreated, as well by good proffers of gentle perswasions to weane him-felfe from so desolate, or rather desperate lyfe, hee would not hearken eyther to his owne commodities or their counfelles: For seeing (sayd hee) I am left heyre to all the worlde, I meane to execute my authoritie, and clayme my lands in all places of the world. Who now so rich as *Callimachus*? Who had as many reuenues euery where as in his owne countrey? Thus beeyng in a readines to departe, apparrelled in all coulours, as one fitte for all companies, and willing to see all countries, iournyed three or foure dayes verye deuoutlye lyke a pilgrime, who straying out of his pathway, and fomwhat weary, not vsed to such day-labours, rested him-felf vppon the side of a siluer streame, euen almost in the grisping of the euening, where thinking to steale a nappe, beganne to close his eyes. As he was thus between slumbring and waking, he heard one cough pitiously, which caused him to start: and seeing no creature, hee searched diligently in euery bushe and vnder euery shrubbe, at the last he lyghted on a little caue, where thrusting in his head more bolde then wise, hee espyed an olde man cladde all in gray, with a head as white as Alabaster, his hoarie beard hanging downe well neere to his knees, with him no earthly creature, sauing onelye a Moufe sleeping in a Cattes eare. Ouer the fyre this good olde man fatte, leaning his head to looke into a little earthen vessell which stoode by him.

Callimachus delyghted more then abashed at this straunge sight, thought to see the manner of his hoste, before he would be his guesst.

This olde manne immediatlye tooke out of his potte certayne rootes, on the which hee fedde hungerlye, hauing no other drinke then fayre water. But

that which was moſte of all to bee conſidered and noted, the Mouſe and the Catte fell to their victualles, beeing ſuch reliques as the olde manne had left, yea and that ſo louinglye, as one woulde haue thought them both married, iudging the Mouſe to be verye wilde, or the Cat very tame.

Callimachus coulde not refrayne laughter to beholde the ſolempne feaſte, at the voyce where-of the olde manne aroſe, and demaunded who was there: vnto whome *Callimachus* aunſwered: Father, one that wiſheth thee both greater cheere and better ſeruaunts: vnto whome hee replyed ſhoaring vp his eyes, by Iis ſonne, I accompt the cheere good, which maintayneth health, and the ſeruauntes honeſt, whome I finde faythfull. And if thou neyther thinke ſcorne of my company nor my Cell, enter and welcome: the which offer *Callimachus* accepted with great thankes, who thought his lodging would be better then his ſupper.

The next morning the olde manne being very inquiſitiue of *Callimachus* what he was, wher he dwelt, and whether he would, *Callimachus* diſcourſed with him in perticulers, as before, touching his Fathers death and deſpite, againſt whome hee vttered ſo many bytter and burning wordes, as the olde Hermittes eares gloed to heare them, and my tonge would blyſter if I ſhould vtter them. More-ouer he added that he was determined to ſeeke aduentures in ſtraunge lands, and either to fetch the golden fleece by trauaile, or ſuſteine the force of Fortune by his owne wilfull follye.

Now *Philantus*, thou ſhalt vnderſtand that this olde Hermitte, whiche was named alſo *Caffander*, was Brother to *Callimachus* Father, and Vncle to *Callimachus*, vnto whom *Caffander* had before his death conueyed the ſumme of tenne thouſand poundes, to the uſe of his ſonne in his moſt extremitie and neceſſitie, knowing or at the leaſt foreſeeing that his young colt will neuer beare a white mouth with-out a harde bridle. Alſo hee affured him-ſelfe that his brother ſo little tendered money being a profeſſed Hermitte, and ſo much

tendred and esteemed *Callimachus*, beeing his neere kinsman, as he put no doubt to stand to his deuotion.

Cassander this olde Hermitte hearing it to bee *Callimachus* his Nephewe, and vnderstanding of the death of his brother, dissembled his grieffe although he were glad to see thinges happen out so well, and determined with him-selfe to make a Cosinne of his young Neuew [Nephew], vntyll hee had bought witte with the price of [his] woe, wherefore he assayed first to staye him from trauell, and to take some other course, more fitte for a Gentleman. And to the intent sayde hee, that I may perswade thee, giue eare vnto my tale, and this is the tale *Philautus* that I promised thee, which the Hermitte sitting nowe in the Sunne, began to vtter to *Callimachus*.

WHEN I was younge as thou nowe art, I neuer thought to bee olde, as nowe I am, which caused lustye bloud to attempte those thinges in youth, which akyng boanes haue repented in age. I hadde one onely Brother, which also bore my name, being both borne at one tyme as twinnes, but so farre dyf-agreeing in nature, as hadde not as well the respecte of the iust tyme, as also the certeyntie and assuraunce of our Mothers fidelitie, perswaded the worlde wee hadde one Father: It would verye hardelye haue beene thought, that such contrarye dispositions coulde well haue beene bredde in one wombe, or issued from ones loynes. Yet as out of one and the selfe-same roote, commeth as well the wilde Olyue, as the sweete, and as the Palme *Persian* Fig tree, beareth as well Apples, as Figs: so our mother thrust into the world at one time, the blossome of grauitie and lyghtnesse.

We were nurffed both with one teate, where my brother sucked a desire of thirst [thrift], and I of theft: which euidently sheweth that as the breath of the Lyon, engendreth aswell the Serpent, as the Ant: and as the selfe same deaw forceth the Earth to yeelde both the Darnell and Wheat: or as the Easterly winde maketh

the bloffomes to blaft, and the buddes to blowe : fo one wombe nourifhed contrary wits, and one milke diuers manners, which argueth fomething in Nature I know not what, to be meruaylous, I dare not faye monftrous.

As we grew olde in yeares, fo began we to be more oppofit in opinions : He graue, I gamefome : he ftudious, I careleffe : he without mirth, and I without modeltie.

And verely, had we refembled each other, as little in fauour, as we did in fancie, or difagreed as much in fhape as we did in fence : I know not what *Dedalus* would haue made a *Laborynth* for fuch Monfters, or what *Appelles* could haue couloured fuch Miffhapes.

But as the Painter *Tamantes* could no way exprefse the grieffe of *Agamemnon* who faw his onely daughter facraficed, and therefore drew him with a vale ouer his face, whereby one might better conceiue his anguifh, then he colour it : fo fome *Tamantes* feeing vs, would be constrained with a Curtaine to fhadow that deformitie, which no counterfait could portraie lyuely. But nature recompensed ye difsimilitude [fimilitude] of mindes, with a *Sympathy* of bodies, for we were in all parts one fo like the other, that it was hard to diftinguifh either in fpeech, countenaunce, or height, one from the other : fauing that either car[r]ied the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made vs knowen manifetly. For as two Rubies be they neuer fo lyke, yet if they be brought together one ftaineth the other, fo we beeing clofe one to the other, it was eafely to imagine by the face whose vertue deferued moft fauour, for I could neuer fee my brother, but his grauitie would make me blufh, which caufed me to refemble the Thrushe, who neuer fingeth in the companie of the Nightingale. For whileft my Brother was in prefence, I durft not prefume to talke, leaft his wifedome might haue checked my wildneffe : Much lyke to *Rofcius*, who was alwayes dumbe, when he dined with *Cato*. Our Father being on his death bed, knew not whom to

ordein his heire, being both of one age : to make both, woulde breede as he thought, vnquiet : to appoint but one, were as he knew iniury: to deuide equally, were to haue no heire : to impart more to one then to ye other, were partiality : to disherite me of his wealth, whom Nature had disherited of wisedome, were against reason : to barre my brother from golde, whome God seemed to endue with grace, were flatte impietie : yet calling vs before him, he vttered with watrie eyes, these words.

Were it not my sonnes, that Nature worketh more in me, then Iustice, I should disherite the one of you, who promifeth by his folly to spende all, and leaue the other nothing, whose wisedome seemeth to purchase all things. But I well know, that a bitter roote is amended with a sweete graft, and crooked trees proue good Cammocks, and wilde Grapes, make pleasaunt Wine. Which perfwadeth me, that thou (poynting to me) wilt in age repent thy youthly affections, and learne to dye as well, as thou hast lyued wantonly. As for thee (laying his hande on my brothers head) although I see more then commonly in any of thy yeares, yet knowing that those that giue themselues to be bookish, are oftentimes so blockish, that they forget thrift : Where-by the olde Saw is verified, that the greatest Clearkes are not the wisest men, who digge still at the roote, while others gather the fruite, I am determind to helpe thee forward, least hauing nothing thou desire nothing, and so be accompted as no body. He hauing thus said, called for two bags, the one ful of gold, the other stufte with writings, and casting them both vnto us, sayd this : There my sonnes deuide all as betweene you it shal be best agreed, and so rendred vp his ghoast, with a pitifull grone.

My brother as one that knew his owne good, and my humour, gaue me leaue to chuse which bag I lyked, at the choice I made no great curiositie, but snatching the gold, let go ye writings, which wer as I knew Euidences for land, oblygations for debt, too heauy for me to

cary, who determined (as now thou doest *Callimachus*) to seeke aduentures. My purffe now swelling with a timpany, I thought to ferch al countries for a remedy, and sent many golden Angels into euery quarter of ye world, which neuer brought newes again to their master, being either soared into heauen, wher I cannot fetch them, or funke into Hell for pride, wher I meane not to follow them. This life I continued ye space of. xiiij. yeares, vntil I had visited and viewed euery country, and was a stranger in mine owne : but finding no treasure to be wrapped in trauell, I returned with more vices, then I went forth with pence, yet with so good a grace, as I was able to sinne both by experience and authoritie, vse framing me to the one, and the Countryes to the other. There was no cryme so barbarous, no murther so bloody, no oath so blasphemous, no vice so execrable, but yat I could readily recite where I learned it, and by roate repeate the peculiar crime, of euerye perticular Country, Citie, Towne, Village, Houfe, or Chamber.

If I met with one of *Creete*, I was ready to lye with him for the whetstone. If with a *Grecian*, I could diffemble with *Synon*. I could court it with the *Italian*, carous it with the *Dutch-man*. I learned al kinde[s] of poysons, yea, and such as were fit for the Popes holynesse. In *Aegypt* I worshipped their spotted God, at *Memphis*. In *Turkey*, their *Mahomet*. In *Rome*, their Masse : which gaue me not onely a remission for my finnes past without penaunce, but also a commission to sinne euer after with-out preiudice.

There was no fashion but fitted my backe, no fancie but serued my tourne: But now my Barrell of golde, which Pride set a broche, Loue began to set a tilte, which in short time ranne so on the lees, that the Diuell daunced in the bottome, where he found neuer a crosse. It were too tedious to vtter my whole lyfe in this my Pilgrimage, the remembraunce where-off, doth nothing but double my repentaunce.

Then to grow to an ende, I seeing my money wasted,

my apparell worne, my minde infected with as many vices, as my body with diseases, and my bodye with more maladyes, then the Leopard hath markes, hauing nothing for amends but a few broken languages, which serued me in no more steede, then to see one meat serued in diuers dishes: I thought it best to retourne into my natiue soyle, where finding my brother as farre now to exceede others in wealth, as hee did me in wit, and that he had gayned more by thrift, then I could spende by pride, I* neither enuyed his estate, nor pityed mine owne: but opened the whole course of my youth, not thinking there-by to recouer that of him by request, which I had lost my selfe by riot, for casting in my minde the miserie[s] of the world with the mischiefes of my life, I determined from that vnto my liues end, to lead a solitary life in this caue, which I haue don[e] the tearm of ful forty winters, from whence, neither the earnest entreatie of my Brother, nor the vaine pleasures of the world could draw me, neyther shall any thing but death.

Then my good *Callimachus*, recorde with thy selfe the inconueniences that come by trauailing, when on the Seas euery storme shall threaten death, and euery calme a daunger, when eyther thou shalt be compelled to boord others as a pyrate, or feare to be boorded of others as a Marchaunt: when at all times thou must haue the back of an Assie to beare all, and the snout of a swine to say nothing, thy hand on thy cap to shew reuerence to euery rascall, thy purse open to be prodigall to euery Boore, thy sworde in thy sheath, not once daring either to strick or ward, which maketh me think that trauailers are not onely framed not to commit iniuries, but also to take them. Learne *Callimachus*, of the Byrde *Acanthis*, who being bredde in the thistles will liue in the thistles, and of the Grafhopper, who being sprong of the grasse, will rather dye then depart from the grasse. I am of this minde with *Homer*, that as the Snayle that crept out of hir shell was turned estfoones into a Toad, and therby

was forced to make a stoole to sit on, disdainning his own house: so the Trauailer that straggleth from his own countrey, is in short tyme transformed into so monstrous a shape, that hee is faine to alter his mansion with his manners, and to liue where he canne, not where he would. What did *Vlyffes* wish in the midst of his trauailing, but onely to see the smoake of his owne Chymnie? Did not all the *Romaines* saye that he that wandered did nothing els but heap sorowes to his friends, and shame to himself, and resembled those that seeking to light a Lynke, quenched a Lamp, imitating the barbarous *Gothes*, who thought the rootes in *Alexandria*, sweeter then ye refons [Raifons] in *Barbary*: But* he* that* leaueth* his* own* home,* is* worthy* no* home.* In my opinion it is a homely kinde of dealing to preferre the curtesie of those he neuer knew, before the honesty of those among whom he was born: he that cannot liue with a gro[a]t[e] in his own country, shal neuer enjoy a penny in an other nation. Litle dost thou know *Callimachus* with what wood trauailers are warmed, who must sleepe with their eies open, least they be slain in their beds, and wake with their eyes shut, least they be suspected by their lookes, and eat with their mouths close, least they be poysoned with theyr meates. Where if they wax wealthy, thou shalt be enuied, not loued: If poore punished, not pittied: If wise, accounted espials: If foolish, made drudges. Euey Gentle-man will be thy peere though they be noble, and euey pesaunt their Lord if they [he] be gentle. Hee therefore that leaueth his own house to seeke aduentures, is like the Quaile that forsaketh the Malowes to eat Hemlock, or the Fly that shunneth the Rose, to light in a cowhard. No *Callimachus*, there wil no Mofse sticke to the stone of *Sisfphus*, no grasse hang on [the] heeles of *Mercury*, no butter cleaue on ye bread of a trauailer. For as the E[a]gle at euey flight loofeth a fether, which maketh hir bald in hir age: so the trauailer in euey country loofeth some fleece, which maketh him a begger in his youth, buying that with a

pound, which he cannot fell againe for a penny, repentaunce. But why go I about to diffwade thee from that, which I my self followed, or to perfwade thee to that which thou thy felfe flyest? My gray haire are like vnto a white frost, thy read [redde] bloud not vnlike vnto a hot fyre: so that it cannot be yat either thou shouldest follow my counsell, or I allow thy conditions: such a quarrel hath ther alwaies bin betwene the graue and the cradle, that he yat is young thinketh the olde man fond, and the olde knoweth the young man to be a foole. But *Callimachus*, for the towardnes I see in thee, I must needs loue thee, and for thy frowardnes, of force counsel thee: and do in ye same fort, as *Phæbus* did yat [ye] daring boy *Phæton*. Thou goest about a great matter, neither fit for thy yeares being very young, nor thy profit being left so poore, thou desirest yat which thou knowest not, neither can any performe yat which thou seemest to promise. If thou couet to trauaile straunge countries, searce the Maps, there shalt thou see much, with great pleasure and smal paines, if to be conuerfant in al courts, read histories, where thou shalt vnderstand both what the men haue ben, and what their maners are, and me thinketh ther must be much delight, when ther is no daunger. And if thou haue any care either of ye greene bud which springeth out of the tender stalke, or the timely fruite which is to grow of so good a roote, seeke not to kill the one, or hasten ye other: but let time so work that grafts may be gathered off [on] the tree, rather then sticks to burn. And so I leaue thee, not to thy self, but to him yat made thee, whoguid[e] thee with his grace, whether thou go as thou wouldest, or tarry at home as thou shouldest.

Callimachus obstinate in his fond conceit, was so far from being perfwaded by this old Hermit, yat he rather made it a greater occasion of his pilgrimage, and with an answer betwene scorning and re[a]soning, he replied thus.

Father or friend (I know not verye well howe to tearme you) I haue beene as attentiuie to heare your good discourse, as you were willing to vtter it: yet mee

thinketh you deale maruailouflye with youth, in seeking by sage counsell to put graye hayres on their chins, before nature hath giuen them almost any hayres on their heades: where-in you haue gone so farre, that in my opinion your labour had bene better spent in trauailing where you haue not lyued, then in talking wher you cannot be beleued. You haue bene a Trauailer and tasted nothing but sowre, therefore who-soeuer trauaileth, shall eate of the same sauce: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wise, not a warning to proue others vnfortunate. Shal a fouldier that hath receiued a skar in the battaile, giue out that all warriours shall be maymed? Or the Marchaunt that hath lost by the Seas, be a cause that no other should venture, or a trauailer that hath sustained harm by sinister fortune, or bene infected by his own folly, diffwade al Gentlemen to rest at their own home till they come to their long home? Why then let al men abstaine from wine, bicause it made *Alexander* tipsie, let no man loue a woman for yat *Tarquine* was banished, let not a wise man play at al, for yat a foole hath lost al: which in my minde would make such medly, that wee should bee enforced to leaue things that were best, for feare they may bee badde, and that were as fond as not to cut ones meate with that knife yat an other hath cut his finger. Things are not to be iudged by the euent, but by the ende, nor trauailing to be condemned by yours or manies unluckie successe, but by the common and most approued wisdome of those that canne better shew what it is then I, and will better speake of it then you doe.

Where you alledge *Ulysses* that he desired nothing so much, as to see the smoake of *Ithaca*, it was not bicause he loued not to trauaile, but yat he longed to see his wife after his trauaile: and greater commendation brought his trauail to him, then his wit: the one taught but to speake, the other what he should speake. And in this you tourne the poynt of your owne bodkin

into your owne bosome. *Vliffes* was no lesse esteemed for knowledge he had of other countryes, then for ye reuenewes he had in his own, and wher in ye ende, you seeme to refer me to yat [the] viewing of Maps, I was neuer of that minde to make my ship in a Painters shop, which is lyke those, who haue great skill in a wooden Globe, but neuer behold the Skie. And he that seeketh to bee a cunning traualer by seeing the Mappes, and an expert Astronomer, by turning the Globe may be an Apprentice for *Appelles*, but no Page for *Vliffes*.

Another reason you bring, that traualing is costly, I speake for my selfe: He that hath lyttle to spende, hath not much to lose, and he that hath nothing in his owne cuntry, can-not haue lesse in any.

Would you haue me spend the floure of my youth, as you doe the withered rase of your age? can ye faire bloud of youth creepe into the ground as it were frost bitten? No Father Hermit, I am of *Alexanders* minde, if there were as many worlds, as there be cities in the world, I would neuer leaue vntill I had seene all the worlds, and each citie in euerie world. Therefore to be short, nothing shall alter my minde, neither penny nor *Pater noster*.

This olde man seeing him so resolute, resolued to let him depart, and gaue him this Fare-well.

MY good sonne though thou wilt not suffer mee to perswade thee, yet shalt thou not let mee to pittie thee, yea and to pray for thee: but the tyme will come when comming home by weeping crosse, thou shalt confesse, that it is better to be at home in the caue of an Hermit then abroad in the court of an Emperour, and that a crust with quietnesse, shall be better then Quayles with vnrest. And to the ende thou maist proue my sayings as true, as I know thy selfe to bee wilfull, take the paines to retourne by [to] this poore Cel[l], where thy fare shall be amended, if thou amende thy fault, and so farewell.

Callimachus courteously tooke his leaue, and went

his waye : but we will not leaue him till we haue him againe, at the Cell, where we found him.

NOw *Philautus* and Gentlemen all, suppose that *Callimachus* had as il fortune, as euer had any, his minde infected with his body, his time consumed with his treasure: nothing won, but what he cannot loofe though he would, Miserie. You must imagine (bicause it were too long to tell all his iourney) that he was Sea ficke, (as thou beginnest to be *Philautus*) that he hardly escaped death, that he endured hunger and colde, heate with-out drinke, that he was entangled with women, entrapped, deceiued, that euery stoole he fate on, was penniles bench, that his robes were rags, that he had as much neede of a Chirurgian as a Phisition, and that thus he came home to the Cell, and with shame and sorrow, began to say as followeth.

I Finde too late yet at length that in age there is a certeine foresight, which youth can-not searce, and of a kinde of experience, vnto which vnripened yeares cannot come: so that I must of necessitie confesse, that youth neuer raineth wel, but when age holdeth the bridell, you see (my good father) what I would say by outward shew, and I neede not tell what I haue tryed, bicause before you tolde me I should finde it: this I say, that whatsoeuer miserie happened either to you or any, the same hath chaunced to me alone. I can say no more, I haue tryed no lesse.

The olde Hermit glad to see this ragged Colte returned, yet griued to see him so tormented, thought not to adde sower words to augment his sharp woes, but taking him by the hande, and sitting down, began after a solempn manner, from the beginning to ye ende, to discourse with him of his fathers affaires, euen after the sort that before I rehearsed, and delyuered vnto him his money, thinking now that miserie woulde make him thriftie, desiring also, that aswell for the honour of his Fathers house, as his owne credite, hee

would retourne againe to the Islande, and there be a comfort to his friends, and a reliefe to his poore neighbours, which woulde be more worth then his wealth, and the fulfilling of his Fathers last Will.

Callimachus not a little pleased with this tale, and I thinke not much displeas'd with the golde, gaue such thanks, as to such a friend appertained, and following the counsel of his vnckle, which euer after he obeyed as a commaundement, he came to his owne house, liued long with great wealth, and as much worship as any one in *Scyrum*, and whether he be now lyuing, I know not, but whether he be or no, it skilleth not.

Now *Philautus*, I haue tolde this tale, to this ende, not that I thinke trauailing to be ill if it be vsed wel, but that such aduice be taken, yat the horse carry not his own bridle, nor youth rule himself in his own conceits. Besides yat, such places are to be chosen, wher-in to inhabit as are as commendable for vertue, as buildings: where the manners are more to be marked, then ye men seene. And this was my whole drift, either neuer to trauaile, or so to trauaile, as although ye purffe be weakened, ye minde may be strengthened. For not he yat hath seene most countries is most to be esteemed, but he that learned best conditions: for not so much are ye scituation of the places to be noted, as the vertues of the persons. Which is contrarie to the common praetise of our trauailers, who goe either for gaine, and returne without knowledge, or for fashion sake, and come home without pietie: Whose estates are as much to be lamented, as their follyes are to be laughed at.

This causeth youth, to spende their golden time, without either praise or profit, pretending a desire of learning, when they onely followe loytering. But I hope our trauell shal be better employed, seeing vertue is the white we shoote at, not vanitie: neither the English tongue (which as I haue heard is almost barbarous) but the English manners, which as I thinke are most precise. And to thee *Philautus* I begin to

addresse my speach, hauing made an end of mine [my] hermits tale, and if these few precepts I giue thee be obserued, then doubt not but we both shall learne that we best lyke. And these they are.

AT thy comming into *England* be not too inquisitiue of newes, neither curious in matters of State, in assemblies aske no questions, either concerning manners or men. Be not lauish of thy tongue, either in causes of weight, least thou shew thy selfe an espyall, or in wanton talke, least thou proue thy selfe a foole.

It is the Nature of that country to sift straungers: euery one that shaketh thee by the hand, is not ioyned to thee in heart. They thinke *Italians* wanton, and *Grecians* subtill, they will trust neither they are so incredulous: but vndermine both, they are so wise. Be not quarrellous for euery lyght occasion: they are impatient in their anger of any equal, readie to reuenge an iniury, but neuer wont to profer any: they neuer fight without prouoking, and once prouoked they neuer cease. Beware thou fal not into ye snares of loue, ye women there are wise, the men craftie: they will gather loue by thy lookes, and picke thy minde out of thy hands. It shal be there better to heare what they say, then to speak what thou thinkest: They haue long ears and short tongues, quicke to heare, and slow to vtter, broad eyes and light fingers, ready to espy and apt to stricke. Euery straunger is a marke for them to shoote at: yet this must I say which in no country I can tell the like, that it is as feldome to see a straunger abused there, as it is rare to see anye well vsed els where: yet presume not too much of the curtesies of those, for they differ in natures, some are hot, some cold, one simple, an other wilie, yet if thou vse few words and fayre speeches, thou shalt commaund any thing thou standest in neede of.

Touching the situation of the soile I haue read in my studie, which I partly beleue (hauing no worse Author then *Cæsar*) yet at my comming, when I shal

conferre the thinges I see, with those I haue read, I will iudge accordingly. And this haue I heard, that the inner parte of *Brittaine* is inhabited by such as were born and bred in the Isle, and the Sea-coast by such as haue passed thether out of *Belgick* to search booties and to make war. The country is meruailoufly replenished with people, and there be many buildings almost like in fashion to the buildings of *Gallia*, there is great store of cattell, ye coyn they vse is either of brasse or els rings of Iron, sifed at a certein weight in steede of money. In the inner parts of the Realme groweth tinne, and in the sea coast groweth yron. The brasse yat they occupy is brought in from beyond-sea. The ayre is more temperate in those places then in *Fraunce*, and the colde lesser. The Island is in fashion three cornered, wher-of one side is toward *Fraunce*, the one corner of this side which is in* Kent, where for the most part Shippes ariue out of *Fraunce*, is in the East, and the other nethermore, is towards the South. This side containeth about fise hundred miles, an other side lyeth toward *Spain* and the Sunne going down, on the which side is *Ireland*, lesse then *Brittain* as is supposed by the one halfe: but the cut betweene them, is like the distaunce that is betweene *Fraunce* and *Brittaine*. In the middest of this course is an Island called *Man*, the length of this side is (according to the opinion of the Inhabiters) feuen hundred miles. The third side is northward, and against it lyeth no land, but the poynt of that side butteth most vppon *Germany*. This they esteeme to be eight hundred miles long, and so the circuit of the whole Island is two thousand miles. Of al the Inhabitants of this Isle, the Kentish men are most ciuilest, the which country marcheth altogether vpon the sea, and differeth not greatly from the man[n]er of *France*. They that dwell more in the hart of the Realme sow corne, but liue by milk and flesh, and cloth themselues in lether. All the *Brittaines* doe die them-selues with woad, which

fetteth a blewish coulour vpon them, and it maketh them more terrible to beholde in battaile. They weare their hayre long and shaue all partes of their bodyes, fauing the head and the vpper lippe. Diuers other vses and customes among them, as I haue read *Philautus*: But whether these be true or no, I wil not say: for me thinketh an Island so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholsome and populous, must needes in the terme of a thousand yeares be much better, and I beleue we shall finde it such, as we neuer read the like of any, and* vntil we ariue there, we wil suspend our iudgementes: Yet do I meane at my returne from thence to draw the whole discription of the Land, the customes, ye nature of ye people, ye state, ye gouernment, and whatsoeuer deserueth either meruaile or commendation.

Philautus not accustomed to these narrow Seas, was more redy to tell what wood the ship was made of, then to aunswer to *Euphues* discourse: yet between waking and winking, as one halfe sicke and some-what sleepey, it came in his braynes, aunswered thus.

In fayth *Euphues* thou hast told a long tale, the beginning I haue forgotten, ye middle I vnderstand not, and the end hangeth not together: therefore I cannot repeat it as I would, nor delight in it as I ought: yet if at our arriuell thou wilt renew thy tale, I will rub my memorie: in the meane season, would I wer either again in *Italy*, or now in *England*. I cannot brook these Seas, which prouoke my stomack fore. I haue an appetite, it wer best for me to take a nap, for euery word is brought forth with a nod.

Euphues replied. I cannot tell *Philautus* whether the Sea make thee sicke, or she that was borne of the Sea: if the first, thou hast a que[a]sie stomacke: if the latter, a wanton desire. I wel beleue thou remembrest nothing yat may doe thee good, nor forgettest any thing, which can do thee harme, making more of a soare then a plaister, and wishing rather to be curffed then cured, where-in thou agreeest with those which

hauing taken a surfet, seeke the meanes rather to sleepe then purge, or those that hauing ye greene sickness, and are brought to deaths dore follow their own humour, and refuse the Phisitions remedy. And such *Philautus* is thy disease, who pining in thine owne follies, chusest rather to perish in loue, then to liue in wisdome, but what-soeuer be the cause, I wish the effect may answer my friendly care : then doubtles you [thou] shalt neither die being seasick, or doat being loue sick. I would ye Sea could aswel purge thy mind of fond conceits, as thy body of grosse humours. Thus ending, *Philautus* againe began to vrge.

Without dou[b]t *Euphues* you [thou] dost me great wrong, in seeking a skar in a smo[o]th skin, thinking to stop a vain wher none [is] opened, and to cast loue in my teeth, which I haue already spit out of my mouth, which I must needs thinke proceedeth rather for lacke of matter, then any good meaning, els wo[u]ldst thou neuer harp on yat string which is burst in my hart, and yet euer founding in thy eares. Thou art like those that procure one to take phisick before he be sick, and to apply a searcloth to his bodye, when he feeleth no ach, or a vomit for a surfet, when his stomacke is empty. If euer I fall to mine old Byas, I must put thee in the fault that talkes of it, seeing thou didst put me in the minde to think of it, wher-by thou seemest to blow ye co[a]le which thou woldest quench, setting a teene edge, wher thou desirest to haue a sharp poynt, ymping a fether to make me flye, when thou oughtest rather to cut my wing for feare of soaring.

Lucilla is dead, and she vpon whome I gesse thou harpest is forgotten : the one not to be redeemed, the other not to be thought on : Then good *Euphues* wring not a horse on the withers, with a false saddle, neither imagin what I am by thy thoughts, but by mine own doings : so shalt thou haue me both willing to followe good counsell, and able hereafter to giue thee comfort. And so I rest halfe sleepey with the Seas.

With this aunswere *Euphues* held him-self content,

but as much wearyed with talke as the other was with trauaile, made a pyllow of his hand, and there let them both sleepe their fill and dreame with their fancies [fantasies], vntill either a storme cause them to wake, or their hard beds, or their iournies ende.

Thus for the space of an eight weekes *Euphues* and *Philautus* failed on ye seas, from their first shipping, betwen whome diuers speaches were vttered, which to resite were nothing necessary in this place, and weighing the circumstances, scarce expedient, what tempests they endured, what straung[e] fights in ye element, what monstrous fishes were seene, how often they were in daunger of drowning, in feare of boording, how wearie, how sick, how angrie, it were tedious to write, for that whosoever hath either* read of trauailing, or [hath] himsele vsed it, can sufficiently gesse what is to be sayd. And this I leaue to the iudgement of those that in the like journey haue spent their time from *Naples* to *England*, for if I should faine more then others haue tryed, I might be thought too Poeticall : if lesse, partiall : therefore I omit the wonders, the Rockes, the markes, the goulfes, and whatsoeuer they passed or saw, least I should trouble diuers with things they know, or may shame my selfe, with things I know not. Lette this suffice, that they are safely come within a ken of *Douer*, which the Master espying, with a cheerefull voyce waking them, began to vtter these words vnto them.

Gentlemen and friends, the longest Summers day hath his euening, *Vlisses* arriueth at last, and rough windes in time bring the ship to safe Road. We are now with-in foure houres sayling of our Hauen, and as you wil thinke of an earthly heauen. Yonder white Cliffes which easely you may perceiue, are *Douer* hils, where-vnto is adioyning a strong and famous Castle, into the which *Iulius Cæsar* did enter, where you shall view many goodly monuments, both straunge and auncient. Therefore pull vp your harts, this merry winde will immediately bring vs to an easie bayte.

Philautus was glad he slept so long, and was awaked in so good time, beeing as weary of the seas, as he that neuer vsed them. *Euphues* not sorrowfull of this good newes, began to shake his eares, and was soone apparaild. To make short, the windes were so fauorable, the Mariners so skilfull, the waye so short, that I feare me they will lande before I can describe the manner how, and therefore suppose them now in *Douer* Towne in the noble Isle of *England*, fomewhat benighted, and more apt to sleepe then suppe. Yet for manners sake they entertained their Master and the rest of the Merchants and Marriners, wher hauing in due time both recorded their trauailes past, and ended their repast, euery one went to his lodging, where I wil leaue them soundly sleeping vntill the next day.

The next day they spent in viewing the Castle of *Douer*, the Pyre, the Cliffes, the Road, and Towne, receiuing as much pleasure by the sight of auncient monuments, as by their curteous entertainement, no lesse praising ye persons for their good mindes, then the place for ye [their] goodly buildings: and in this sort they refreshed themselues 3.or.4. daies, vntil they had digested ye seas, and recouered again their healths, yet so warely [warilye] they behaued themselues, as they wer neuer heard, either to enquire of any newes, or point to any fortres, beholding the bulwarkes with a slight and careles regard, but ye other places of peace, with admiration. Folly it wer to shew what they saw, seing heereafter in ye description of *England*, it shall most manifestly appeare. But I will set them forwarde in their iourney, where now with-in this two houres, we shall finde them in *Caunterbury*.

Trauailling thus like two Pilgrimes, they thought it most necessary to direct their steppes toward *London*, which they h[e]ard[e] was the most royall feat of the Queene of *England*. But first they came to *Caunterbury*, an olde Citie, fomewhat decayed, yet beautiful to behold, most famous for a Cathedrall Church, the very Maiestie whereoff, stroke them into a maze, where

they saw many monuments, and heard tell of greater, than either they euer saw, or easely would beleue.

After they had gone long, seeing them-selues almost benighted, determined to make the nexte house their Inne, and espying in their way euen at hande a very pleasaunt garden, drew neere: where they sawe a comely olde man as busie as a Bee among his Bees, whose countenance bewrayed his conditions, this auncient Father, *Euphues* greeted in this manner.

Father, if the courtesie of *Englands* be aunswerable to the custome of Pilgrimes, then will the nature of the Countrey, excuse the boldnesse of straungers: our request is to haue such entertainment, beeing almost tyred with trauaile, not as diuers haue for acquaintance, but as all men haue for their money, which curtesie if you graunt, we will euer remaine in your debt, although euery way discharge our due: and rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then the sight of your grauitie. Vnto whom the olde man sayd.

Gentlemen you are no lesse I perceiue by your manners, and you can be no more beeing but men. I am neither so vncourteous to mislyke your request nor so suspitious to mistrust your truthes, although it bee no lesse perillous to be secure, then peeuish to be curious. I keepe no victualling, yet is my house an Inne, and I an Hoste to euery honest man, so far as they with courtesie wil, and I may with abilytie. Your entertainment shal be as final for cheere, as your acquaintance is for time, yet in my house ye may happely finde some one thing cleanly, nothing courtly: for that wisdome prouideth things necessarie, not superfluous, and age seeketh rather a Modicum for sustenance, then feastes for surfets. But vntil some thing may be made ready, might I be so bold as enquire your names, countreys, and ye cause of your pilgrimage, where-in if I shalbe more

inquitie then I ought, let my rude birth excuse [fatiffie] my bolde request, which I will not vrge as one importunate (I might say) impudent.

Euphues, seeing this fatherly and friendlye Sire, (whom we will name *Fidus*) to haue no lesse inwarde courtesie, then outward comelynesse, coniectured (as well he might) that the profer of his bountie, noted the noblenesse of his birth, beeing wel assured that as no *Thersites* could be transformed into *Vlisses*, so no *Alexander* could be couched in *Damocles*.

Thinking therefore now with more care and aduisednesse to temper his talke, least either he might seeme foolysh or curious, he aunswered him, in these termes.

Good sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, the other in graunting our petition. Which great and vnderferued kindenesse, though we cannot requit[e] with the lyke, yet if occasion shall serue, you shall finde vs heereafter as willing to make amends, as we are now ready to giue thanks.

Touching your demaunds, we are not so vnwise to mislyke them, or so vngratefull to deny them, least in concealing our names, it might be thought for some trespasse, and couering our pretence, we might be suspected of treason. Know you then sir, that this Gentleman my fellow, is called *Philautus*, I *Euphues*: he an *Italian*, I a *Grecian*: both sworne friendes by iust tryall, both Pilgrimes by free will. Concerninge the cause of our comming into this Islande, it was onely to glue our eyes to our eares, that we might iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstoode by hearing: to wit, the rare qualyties as well of the body as the minde, of your most dreade Souereigne and Queene, the brute of the which hath filled every corner of the worlde, infomuch as there is nothing that moueth either more matter or more meruaile then hir excellent maiestie,

with [which] fame when we saw, with-out comparison and almost about credit, we determined to spend some parte of our time and treasure in the English court, where if we could finde the reporte but to be true in halfe, wee shoulde not onelye thinke our money and trauallye well employed, but returned with interest more then infinite. This is the onely ende of our coming, which we are nothing fearefull to vtter, trusting as well to the curtesie of your countrey, as the equitie of our cause.

Touching the court, if you can giue vs any instructions, we shal think the euening wel spent, which procuring our delight, can no way worke your disliking.

Gentle-men (answered this olde man) if bicause I entertaine you, you seeke to vndermin[e] me, you offer me great disc[o]urtesie: you must needs thinke me verye simple, or your selues very subtill, if vpon so small acquaintance I should answer to such demaunds, as are neither for me to vtter being a subiect, nor for you to know being straungers. I keepe hiues for Bees, not houses for busibodies (pardon me Gentlemen, you haue moued my patience) and more welcome shal a wasp be to my honny, then a priuy enemy to my house. If the rare reporte of my most gracious Ladye haue brought you hether, mee thinketh you haue done very ill to chuse such a house to confirme your mindes, as seemeth more like a prison then a pallace, where-by in my opinion, you meane to derogate from the worthines of the person by ye vilnes of the place, which argueth your pretences to fauor of malice more then honest meaning. They vse to consult of *Ioue* in ye Capitol, of *Cæsar*, in the senat, of our noble Queene, in hir owne court. Besides that, *Alexander* must be painted of none but *Appelles*, nor engrauen of any but *Lisippus*, nor our *Elizabeth* set forth of euery one that would in duety, which are all, but of those that can in skylle, which are fewe, so furre [farre] hath nature ouercome arte, and grace eloquence,

that the paynter draweth a vale ouer that he cannot shaddow, and the Orator holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by deuotion then I can wade through with discretion. Cease then Gentle-men, and know this, that an English-man learneth to speake of menne, and to holde his peace of the Gods. Enquire no farther then beseemeth you, least you heare that which can-not like you. But if you thinke the time long before your repast, I wil finde some talk which shall breede your delight touching my Bees.

And here *Euphues* brake him off, and replied: though not as bitterly as he would, yet as roundlye as he durst, in this manner.

We are not a little sory fyr, not that we haue opened our mindes, but that we are taken amisse, and where [when] we meant so well, to be entreated so ill, hauing talked of no one thing, vnlesse it be of good wil towar[d]s you, whome [we] reuerenced [reuerence] for age, and of dutye towarde your Souereigne, whom we meruailed at for vertue: which good meaning of ours misconstrued by you, hath bread such a distemperature in our heads, that we are fearfull to praise hir, whom al the world extolleth, and suspitious to trust you, whom aboue any in the worlde we loued. And wheras your greatest argument is, the basenes of your house, me thinketh that maketh most against you. *Cæsar* neuer reioyced more, then when hee heard that they talked of his valyant exploits in simple cotages, alledging this, that a bright Sunne shineth in euery corner, which maketh not the beames worfe, but the place better, when (as I remember) *Agésilauus* sonne was set at the lower end of the table, and one cast it in his teeth as a shame, he answered: this is the vpper end where I sit, for it is not the place that maketh the person, but the person that maketh the place honorable. When it was told *Alexander* that he was much praysted of a Myller, I am glad quoth he, that there is not so much as a Miller but loueth *Alexander*. Among other fables, I call to my remem-

brance one, not long, but apt, and as simple as it is, so fit it is, that I cannot omit it for ye opportunitie of the time, though I might ouer-leap it for the basenesse of the matter. When all the Birds wer appointed to meete to talke of ye Eagle, there was great contention, at whose nest they should assemble, euery one willing to haue it at his own home, one preferring the nobilitie of his birth, an other the statelynes of his building: some would haue it for one qualitie, some for an other: at the last the Swallow, said they should come to his nest (being commonly of filth) which all the Birds disdaining, sayd: why thy house is nothing els but durt, and therefore aunswered ye Swallow, would I haue talke there of the Eagle: for being the basest, the name of an Eagle wil make it ye brauest. And so good father may I say of thy cotage, which thou seemest to account of so hom[e]ly, that mouing but spe[e]ch of thy Souereigne, it will be more like a court then a cabin, and of a prison the name of *Elizabeth* wil make it a pallace. The Image of a Prince stamp in copper goeth as currant, and a Crow may cry *Aue Cæsar* with-out any rebuke.

The name of a Prince is like the sweete deaw, which falleth as well vppon lowe shrubbes, as hygh trees, and resembleth a true glasse, where-in the poore maye see theyr faces with the rych, or a cleare streame where-in all maye drincke that are drye: not they onelye that are wealthy. Where you adde, that wee shoulde feare to moue anye occasion touching talke of so noble a Prince, truly our reuerence taketh away the feare of suspition. The Lambe feareth not the Lion, but the Wolfe: the Partridge dreadeth not the Eagle, but the Hawke: a true and faythfull heart standeth more in awe of his superior whom he loueth for feare, then of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation. Lastly you conclude, that neither arte nor heart can so set forth your noble Queene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of

our comming to see hir, whom none can sufficiently commend: and yet doth it not follow, that bicaufe wee cannot giue hir as much as she is worthy off, therefore wee should not owe hir any. But in this we will imitate the olde paynters in *Greece*, who drawing in theyr Tables the portra[i]ture of *Iupiter*, were euery houre mending it, but durst neuer finish it: And being demaunded why they beganne that, which they could not ende, they aunswered, in that we shew him to bee *Iupiter*, whome euery one may beginne to paynt, but none can perfect. In the lyke manner meane we to drawe in parte the prayses of hir, whome we cannot thoroughly portraie, and in that we signifie hir to be *Elyzabeth*. Who enforceth euery man to do as much as he can, when in respect of hir perfection, it is nothing. For as he that beholdeth the Sunne stedfastly, thinking ther-by to describe it more perfectly, hath his eies so daseled, that he can discerne nothing, so fareth it with those that seeke marueilously to praise those, yat are without ye compasse of their iudgements, and al comparifon, yat the more they desire, the lesse they discern, and the neerer they think them [f]elues in good wil, the farther they finde themselues of [f] in wisdom, thinking to me[a]sure yat by the ynch, which they cannot reach with ye ell. And yet father, it can be neither hurtful to you, nor hateful to your Prince, to here the commendation of a straunger, or to aunswere his honest request, who will wish in heart no lesse glorie to hir, then you doe: although they can wish no more. And therefore me thinketh you haue offered a little discourtesie, not to aunswere vs, and to suspect vs, great iniury: hauing neither might to attempt any thing which may do you harme, nor malice to reuenge, wher we finde helpe. For mine owne part this I say, and for my friend present the lyke I dare sweare, how boldly I can-not tell, how truely I know: that there is not any one, whether he be bound by benefit or duetie, or both: whether linked by zeale, or time, or bloud,

or al : that more humbly reuerenceth hir Maieftie, or meruaileth at hir wisedome, or prayeth for hir long prosperous and glorious Reigne, then we: then whom we acknowledge none more simple, and yet dare auowe, none more faithfull. Which we speake not to get seruice by flatterie, but to acquite our felues of fuspition, by faith : which is al that either a Prince can require [desire] of his subiect, or a vassal yeeld to his Souereign, and that which we owe to your Queene, and all others should offer, that either for feare of punishment dare not offend, or for loue of vertue, will not.

Heere olde *Fidus* interrupted [interrupting] young *Euphues*, being almost induced by his talke, to aunswere his request, yet as one neither too credulous, nor altogether mistrustful, he replied as a friend, and so wisely as he glaunced from the marke *Euphues* shot at, and hit at [the] last the white which *Philautus* fet vp, as shall appeare heereafter. And thus he began.

MY sonnes (mine age giueth me the priuiledge of that terme, and your honesties can-not refuse it) you are too young to vnderstand matters of state, and were you elder to knowe them it were not for your estates. And therefore me thinketh, the time were but lost, in pullyng *Hercules* shooe vppon an Infants foot, or in setting *Atlas* burthen on a childes shoulder, or to bruse your backes, with the burthen of a whole kingdome, which I speake not, that either I mistrust you (for your reply hath fully resolued yat feare) or yat I malice you (for my good will maye cleare me of yat fault) or that I dread your might (for your smal power cannot bring me into such a folly) but that I haue learned by experience, yat to reason of Kings or Princes, hath euer bene much mislyked of ye wise, though much desired of fooles, especially wher old men, which should be at their beads, be too busie with the court, and young men which shold follow their bookes, be to[o] inquisitiue in ye affaires of princes. We shold not looke at yat we cannot reach, nor long

for yat we shold not haue: things about vs, are not for vs, and therefore are princes placed vnder ye gods, yat they should not see what they do, and we vnder princes, that we might not enquire what they doe. But as ye foolish Eagle yat feing ye sun coueteth to build hir nest in ye sun, so fond youth, which viewing ye glory and gorgeousnesse of ye court, longeth to know the secrets in [of] ye court. But as ye Eagle, burneth out hir eyes with that proud lust: so doth youth break his hart with yat peeuish conceit. And as *Satirus* not knowing what fire was, wold needs embrace it, and was burned, so these fonde *Satiri* not vnderstanding what a Prince is, runne boldly to meddle in those matters which they know not, and so feele worthely ye heat they wo[u]ld not. And therefore good *Euphues* and *Philautus* content your selues with this, yat to be curious in things you should not enquire off, if you know them, they appertain not vnto you: if you knew them not, they cannot hinder you. And let *Appelles* answer to *Alexander* be an excuse for me. When *Alexander* would needes come to *Appelles* shop and paint, *Appelles* placed him at his backe, who going to his owne worke, did not so much as cast an eye back, to see *Alexanders* deuises, which being wel marked, *Alexander* said thus vnto him: Art not thou a cunning Painter, and wilt thou not ouer-looke my picture, and tel me wherin I haue done wel, and wherin ill, whom he answered wisely, yet merily: In faith O king it is not for *Appelles* to enquire what *Alexander* hath done, neither if he shew it me, to iudge how it is done, and therefore did I set your Maiestie at my back, yat I might not glaunce towards a kings work, and that you looking ouer my head might see mine, for *Appelles* shadowes are to be seene of *Alexander*, but not *Alexanders* of *Appelles*. So ought we *Euphues* to frame our selues in all our actions and deuises, as though the King stood ouer vs to behold vs, and not to looke what the King doth behinde vs. For whatfoeuer he painteth it is for his pleasure, and wee must

think for our profit, for *Appelles* had his reward though he saw not the worke.

I haue heard of a *Magnifico* in *Millaine* (and I thinke *Philautus* you being an *Italian* do remember it,) who hearing his sonne inquisitiue of the Emperours lyfe and demeanour, reprehended him sharply, saying: that it befemed not one of his house, to enquire how an Emperour liued, vnlesse he himself were an Emperour: for yat the behauiour and vsage of so honourable personages are not to be called in question of euerie one that doubteth, but of such as are their equalls.

Alexander being commaunded of *Philip* his Father to wrastle in the games of *Olympia*, aunswered he woulde, if there were a King to striue with him, whereby I haue noted (that others seeme to inforce) that as Kings pastimes, are no playes for euerie one: so their secretes, their counsells, their dealings, are not to be either scanned or enquired off any way, vnlesse of those that are in the lyke place, or serue the lyke person. I can-not tell whether it bee a *Caunterbury* tale, or a Fable in *Aesope*, (but pretie it is, and true in my minde) That the Foxe and the Wolfe, gooing both a filching for foode, thought it best to see whether the Lyon were a sleepe or awake, leest beeing too bolde, they should speede too bad. The Foxe entring into the Kings denne, (a King I call the Lyon) brought word to the Wolfe, that he was a sleepe, and went him-felfe to his owne kenell, the Wolfe desirous to searche in the Lyons denne, that hee might espye some fault, or steale some praye, entered boldly, whom the Lyon caught in his pawes and asked what he would? The fillye Wolfe (an vnapte tearme, for a Wolfe, yet fit, being in a Lyons handes) aunswered, that vnderstanding by the Foxe he was a sleepe, hee thought he might be at lybertie to suruey his lodging: vnto whome the princelye Lyon with great disdaine though little despite (for that there can be no enuy in a King) sayde thus: Doeft thou thinke that a Lyon, thy Prince and gouernour can

fleepe though he winke, or darest thou enquire, whether he winke or wake? The Foxe had more craft then thou, and thou more courage (courage I wil not say, but boldnes : and boldnes is too good, I may say desperateneffe) but you shal both wel know, and to your griefs feele, yat neither ye wilines of the Fox, nor ye wildnes of ye Wolf, ought either to see, or to aske, whether ye Lyon either sleepe or wake, bee at home or abroad, dead or alyue. For this is sufficient for you to know, that there is a Lyon, not where he is, or what he doth. In lyke manner *Euphues*, is the gouernment of a Monarchie (though homely bee the comparison, yet apte it is) that it is neither the wise Fox, nor the malitious Wolfe, should venture so farre, as to learne whether the Lyon sleepe or wake in his denne, whether the Prince fast or feaste in his court : but this shoulde bee their order, to vnderstand there is a king, but what he doth is for the Goddes to examine, whose ordinaunce he is, not for men, whose ouer-seer he is. Then how vaine is it *Euphues* (too mylde a worde for so madde a minde) that the foote shoulde neglect his office to correct the face, or that subiectes shoulde seeke more to knowe what their Princes doe, then what they are : where-in they shewe them-selues as badde as beasts, and much worse then my Bees, who in my conceite though I maye seeme partiall, obserue more order then they, (and if I myght saye so of my good Bees,) more honestie : honestie my olde Graund-father called that, when menne lyued by law, not lyst : obseruing in all thinges the meane, which wee name vertue, and vertue we account nothing els but to deale iustly and temperately.

And if I myght craue pardon, I would a little acquaint you with the common wealth of my Bees, which is neyther impertinent to the matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old *Fidus*, was content to heare any thing, so he myght heare him speake some thing, and consenting willingly, hee

desired *Fidus* to go forward: who nowe remouing him-felfe neerer to the Hyues, beganne as followeth.

Gentlemen, I haue for ye fpace of this twenty yeares dwelt in this place, taking no delight in any thing but only in keeping my Bees, and marking them, and this I finde, which had I not feene, I fhould hardly haue beleued. That they vse as great wit by indution, and arte by workmanship, as euer man hath, or can, vsing be[t]weene themefelues no leffe iustice then wifdome, and yet not fo much wifdome as maiestie: in-fomuch as thou wouldest thinke, that they were a kinde of people, a common wealth for *Plato*, where they all labour, all gather honny, flye all together in a fwarme, eate in a fwarm, and sleepe in a fwarm, fo neate and finely, that they abhorre nothing fo much as vncleanes, drinking pure and cleere water, delighting in fweete and found Mufick, which if they heare but once out of tune, they flye out of fight: and therefore are they called the *Mufes* byrds, bicaufe they folow not the found fo much as the consent. They lyue vnder a lawe, vsing great reuerence to their elder, as to the wifer. They chuse a King, whose pallace they frame both brauer in show, and stronger in substaunce: whome if they finde to fall, they establish again in his thron[e], with no leffe duty then deuotion, garding him continually, as it were for feare he should miscarry, and for loue he should not: whom they tender with fuch fayth and fauour, that whether-soeuer he flyeth, they follow him, and if hee can-not flye, they carry him: whose lyfe they fo loue, that they will not for his safety sticke to die, fuch care haue they for his health, on whome they build all their hope. If their Prince dye, they know not how to liue, they languish, weepe, sigh, neither intending their work, nor keeping their olde societie.

And that which is most meruailous, and almoste incredible: if ther be any that hath disobeyed his commaundements, eyther of purpose, or vnwittingly, hee

kylleth him-felfe with his owne fting, as executioner of his own stubborneffe. The King him-felfe hath his fting, which hee vfeth rather for honour then punifhment: And yet *Euphues*, al-beit they lyue vnder a Prince, they haue their priueledge, and as great liberties as ftraight lawes.

They call a Parliament, wher-in they confult, for lawes, ftatutes, penalties, chufing officers, and creating their king, not by affection but reafon, not by the greater part, but ye better. And if fuch a one by chance be chofen (for among men fom-times the worft fpeede beft) as is bad, then is there fuch ciuill war and diffention, that vntill he be pluckt downe, there can be no friendship, and ouer-throwne, there is no enmitie, not fighting for quarrelles, but quietneffe.

Euery one hath his office, fome trimming the honny, fome working the wax, one framing hiues, an other the combes, and that fo artificially, that *Dedalus* could not with greater arte or excellencie, better difpofe the orders, meafures, proportions, diftinctions, ioynts and circles. Diuers hew, others polifh, all are carefull to doe their worke fo ftrongly, as they may refift the craft of fuch drones, as feek to liue by their labours, which maketh them to keepe[,to] watch and warde, as lying in a campe to others, and as in a court to them-felues. Such a care of chaftitie, that they neuer ingender, fuch a defire of cleanneffe, that there is not fo much as meate in all their hiues. When they go forth to work, they marke the wind, the clouds, and whatfoeuer doth threaten either their ruine, or raigin [reigne], and hauing gathered out of euery flower honny they return loden in their mouthes, thighs, wings, and all the bodye, whome they that tarried at home receyue readily, as eafing their backes of fo great burthens.

The Kyng him-felfe not idle, goeth vp and downe, entreating, threatning, commaunding, vRING the counfell of a fequel[1], but not loofing the dignitie of a Prince, preferring thofe yat labour to greater authoritie, and punifhing thofe that loyter, with due feueritie. All

which thinges being much admirable, yet this is most, that they are so profitable, bringing vnto man both honnye and wax, each so wholsome that wee all desire it, both so necessary that we cannot misse them. Here *Euphues* is a common wealth, which oftentimes calling to my minde, I cannot chuse but commend aboue any that either I haue heard or read of. Where the king is not for euery one to talke of, where there is such homage, such loue, such labour, that I haue wished oftentimes, rather be a Bee, then not be as I should be.

In this little garden with these hiues, in this house haue I spent the better parte of my lyfe, yea and the best : I was neuer busie in matters of state, but referring al my cares vnto the wisdom of graue Counsellors, and my confidence in the noble minde of my dread Soueraigne and Queene, neuer asking what she did, but alwayes praying she may do well, not enquiring whether she might do what she would, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I found such quiet, that mee thinketh, he which knoweth least, lyueth longest : infomuch that I chuse rather to be an Hermitte in a caue, then a Counsellor in in the court,

Euphues perceyuing olde *Fidus*, to speake what hee thought, aunswered him in these shorte wordes.

He is very obstinate, whome neither reason nor experyence can perswade : and truly seeing you haue alledged both, I must needes allow both. And if my former request haue bred any offence, let my latter repentaunce make amends. And yet this I knowe, that I enquyred nothing that might bring you into daunger, or me into trouble : for as young as I am, this haue I learned, that one maye poynt at a Starre, but not pull at it, and see a Prince but not search him : And for mine own part, I neuer mean to put my hand betweene the barke and the tree, or in matters which are not for me to be ouer curious.

The common wealth of your Bees, did so delight me, that I was not a lyttle fory yat either their estate haue not ben longer, or your leasure more, for in my simple iudgement, there was such an orderlye gouernment, that men may not be ashamed to imitate them, nor you wearie to keepe them.

They hauing spent much time in these discourfes, were called in to Supper, *Philautus* more willing to eate, then heare their tales, was not the last yat went in: where being all fet downe, they were serued al in earthen dishes, al things so neat and cleanly, that they perceiued a kinde of courtly Maiestie in the minde of their host, though he wanted matter to shew it in his house. *Philautus* I know not whether of nature melancholy, or feeling loue in his bosome, spake scarce ten words since his comming into the house of *Fidus*, which the olde man well noting, began merily thus to *parle* with him.

I Meruaile Gentleman that all this time, you haue bene tongue tyed, either thinking not your selfe welcome, or disdayning so homely enterteinment: in the one you doe me wrong, for I thinke I haue not shewed my selfe straunge: for the other you must pardon me, for that I haue not to do as I would, but as I may: And though *England* be no graunge, but yeeldeth euery thing, yet is it heere as in euery place, al for money. And if you will but accept a willing minde in steede of a costly repast, I shall thinke my selfe beholding vnto you: and if time serue, or [and] my Bees prosper, I wil make you part of amends, with a better breakfast.

Philautus thus replyed: I know good Father, my welcome greater then any wayes I can requite, and my cheere more bountifull then euer I shall deserue, and though I seeme silent for matters that trouble me, yet I would not haue you thinke me so foolish, that I should either disdaine your company, or mislyke your cheere, of both the which I thinke so well, that if time

might aunfwere my true meaning, I would excede in coſt, though in courteſie I know not how to compare with you, for (without flatterie be it ſpoken) if the common courteſie of *Englande* be no worſe then this towarde ſtraungers, I muſt needes thinke them happy that trauaile into theſe coaſts, and the inhabitants the moſt courteous, of all countreyes.

Heere began *Euphuus* to take the tale out of *Philautus* mouth, and to play with him in his melancholicke moode, beginning thus.

NO Father I durſt ſweare for my friend, that both he thinketh himſelfe welcome, and his fare good, but you muſt pardon a young courtier, who in the abſence of his Lady thinketh himſelfe forlorne: And this vile Dog Loue will ſo ranckle where he biteth, that I feare my friends fore, will breed to a *Fiſtula*: for you may perceiue that he is not where he liues, but wher he loues, and more thoughts hath he in his head, then you Bees in your Hiues: and better it were for him to be naked among your Waſpes, though his bodye were al bliſtered, then to haue his heart ſlong ſo with affection, where-by he is ſo blinded. But beleue mee *Fidus*, he taketh as great delight to courſe a cogitacion of loue, as you doe to uſe your time with Honny. In this plight hath he bene euer ſince his comming out of *Naples*, and ſo hath it wrought with him (which I had thought impoſſible) that pure loue did make him Seaficke, infomuch as in all my trauaile with him, I ſeemed to euery one to beare with me the picture of a proper man, but no liuing perſon, the more pitie, and yet no force. *Philautus* taking *Euphuus* tale by the ende, and the olde man by the arme, betweene grieve and game, ieſt and earneſt, aunſwered him thus.

E*vphues* would dye if he ſhould not talke of loue once in a day, and therefore you muſt giue him leaue after euery meale to cloaſe his ſtomacke with Loue, as with Marmalade, and I haue heard, not thoſe

that say nothing, but they that kicke ofteneft against loue, are euer in loue: yet doth he vse me as the meane to moue the matter, and as the man to make his Myrroure, he himselfe knowing best the price of Corne, not by the Market folkes, but his owne foote-steppes. But if he vse this speach either to make you merrye, or to put me out of conceipt, he doth well, you must thanke him for the one, and I wil thinke on him for the other. I haue oftentimes sworne that I am as farre from loue as he, yet will he not beleue me, as incredulous as those, who thinke none balde, till they see his braynes.

As *Euphues* was making aunswere, *Fidus* preuented him in this manner.

THERE is no harme done *Philautus*, for whether you loue, or *Euphues* iest, this shall breed no iarre. It may be when I was as young as you, I was as idle as you (though in my opinion, there is none lesse idle then a louer.) For to tell the truth, I my self was once a Courtier, in the dayes of that most noble King of famous memorie *Henry* the eight, Father to our most gracious Lady *Elizabeth*.

Where, and with that, he paused, as though the remembraunce of his olde lyfe, had stopped his newe speach, but *Philautus* eytching [itching] to hear what he would say, desired him to goe forward, vnto whome *Fidus* fetching a great sigh sayd, I will. And there agayne made a full poynt. *Philautus* burning as it were, in desire of this discourse, vrged him againe with great entreatie: then the olde man commaunded the boorde to be vncouered, grace being sayd, called for stooles, and sitting al by the fire, vttered the whole discourse of his loue, which brought *Philautus* a bedde, and *Euphues* a sleepe.

And now Gentlemen, if you will giue eare to the tale of *Fidus*, it may be some will be as watchfull as *Philautus*, though many as drouisie as *Euphues*. And thus he began with a heauie countenaunce (as

though his paines were present, not past) to frame his tale.

I Was borne in the wylde of *Kent*, of honest Parents, and worshipfull, whose tender cares, (if the fondnesse of parents may be so termed) prouided all things euen from my very cradell, vntil their graues, that might either bring me vp in good letters, or make me heire to great lyuings. I (with-out arrogancie be it spoken) was not inferiour in wit to manye, which finding in my selfe, I flattered my selfe, but in ye ende, deceiued my selfe: For being of the age of. xx. yeares, there was no trade or kinde of lyfe that either fitted my humour or serued my tourne, but the Court: thinking that place the onely meanes to clymbe high, and sit sure: Wherin I followed the vaine of young Souldiours, who iudge nothing sweeter then warre til they feele the weight, I was there entertained as well by the great friends my father made, as by mine own forwardnesse, where it being now but Honnie Moone, I endeauoured to courte it with a grace, (almost past grace,) laying more on my backe then my friendes could wel beare, hauing many times a braue cloke and a thredbare purse.

Who so conuerfant with the Ladyes as I? who so pleasaunt? who more prodigall? In-somuch as I thought the time lost, which was not spent either in their company with delight, or for their company in letters. Among all the troupe of gallant Gentle-men, I singled out one (in whome I mysliked nothing but his grauitie) that aboue all I meant to trust: who aswell for ye good qualities he saw in me, as the little gouernment he feared in mee, beganne one night to vtter these fewe wordes.

Friend *Fidus* (if Fortune allow a tearm so familiar) I would I might liue to see thee as wife, as I percieue thee wittie, then should thy life be so seasoned, as neyther too much witte might make thee proude, nor too great ryot poore. My acquaintaunce is not great

with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that, there thou catch thy fall, where thou thinkest to take thy rising. Ther belongeth more to a courtier then brauery, which ye wise laugh at, or personage, which ye chaste mark not, or wit, which the most part see not. It is sober and discret behauiour, ciuil and gentle demeanor, that in court winneth both credit and commoditie: which counsell thy vnripened yeares, thinke to proceede rather of the malice of age, then the good meaning. To ryde well is laudable, and I like it, to runne at the tilt not amisse, and I desire it, to reuell much to be praised, and I haue vsed it: which things as I know them all to be courtly, so for my part I accompt them necessary, for where greatest assemblies are of noble Gentle-men, there should be the greatest exercise of true nobilitie. And I am not so precise, [precise] but that I esteeme it as expedient in feates of armes and actiuitie to employ the body, as in study to waste the minde: yet so should the one be tempered with the other, as it myght seeme as great a shame to be valiaunt and courtly with-out learning, as to bee studious and bookish with-out valure.

But there is an other thing *Fidus*, which I am to warn thee of, and if I might to wrest thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou vsest too much (a little I thinke to bee too much) to dallye with woemen, which is the next way to doate on them: For as they that angle for the Tortois, hauing once caught him, are dryuen into such a lythernesse, that they loose all their sprights [spirites], being beenummed, so they that seeke to obtayne the good-will of Ladyes, hauing once a little holde of their loue, they are driuen into such a traunce, that they let go the holde of their libertie, bewitched like those that viewe the head of *Medusa*, or the Viper tyed to the bough of the Beech tree, which keepeth him in a dead sleepe, though it beginne with a sweete slumber. I my selfe haue tasted new wine, and finde it to bee

more pleasaunt then wholsome, and Grapes gathered before they bee ripe, maye fet the eyes on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the bloffome were, may delight the conceiptes of the head, but it will destroye the contemplature of the heart. What I speake now is of meere good-will, and yet vpon small presumption, but in things which come on the sodaine, one cannot be too warye to preuent, or too curious to mystrust: for thou art in a place, eyther to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of lyfe shewe it. Thou hast good friendes, which by thy lewde delights, thou mayst make great enimies, and heauy foes, which by thy well doing thou mayst cause to be earnest abettors of thee, in matters that now they canuasse agaynst thee.

And so I leaue thee, meaning herafter to beare the reign of thy brydell in myne hands: if I see thee head stronge: And so he departed.

I gaue him great thanks, and glad I was we were parted: for his putting loue into my minde, was like the throwing of Buglosse into wine, which encreaseth in him that drinketh it a desire of lust, though it mittigate the force of drunkennesse.

I now fetching a windlesse, that I myght better haue a shoote, was preuented with ready game, which faued me some labour, but gained me no quiet. And I would gentlemen yat you could feel the like impressions in your myndes at the reherfall of my mishappe, as I did passions at the entring into it. If euer you loued, you haue found the like, if euer you shall loue, you shall taste no lesse. But he† so e[a]ger of an end, as one leaping ouer a stile before hee come to it, desired few parentheses or digressions or gloses, but the text, wher he him-self, was co[a]ting in the margant [margent]. Then said *Fidus*, thus it fell out.

It was my chaunce (I know not whether chaunce or

† *I e*, Philautus.

destinie) that being inuited to a banquet where many Ladyes were and too many by one, as the end tryed, though then to[o] many by alfauling yat one, as I thought, I cast mine eies so earnestly vpon hir, yat my hart vovd hir the mistris of my loue, and so fully was I resolued to profecut[e] my determination, as I was earnest to begin it. Now Gentlemen, I commit my case to your considerations, being wiser then I was then, and somwhat as I gesse elder: I was but in court a nouice, hauing no friende, but him before rehearsed, (whome in such a matter I was lyklier to finde a brydell, then a spurre) I neuer before that tyme could imagin what loue should meane, but vsed the tearm as a flout to others, which I found now as a feuer in my selfe, neither know[ing] from whence the occasion should arise, nor where I might seeke the remedy. This distresse I thought youth would haue worne out, or [by] reason, or time, or absence, or if not euery one of them, yet all. But as fire getting hold in the bottome of a tree, neuer leaueth till it come to the toppe, or as stronge poyson *Antidotum* being but chafed in the hand, pearceth at the last the hart, so loue which I kept but low, thinking at my will to leaue, entred at the last so farre that it held me conquered. And then disputing with my selfe, I played this on the bit.

Fidus, it standeth thee vpon eyther to winne thy loue, or to weane thy affections, which choyce is so hard, that thou canst not tel whether the victory wil be the greater in subduing thy selfe, or conquering hir.

To loue and to lyue well is wished of myne [manye], but incident to fewe. To liue and to loue well is incident to fewe, but indifferent to all. To loue without reason is an argument of lust, to lyue without loue, a token of folly. The measure of loue is to haue no meane, the end to be euerlasting.

Thesus had no neede of *Ariadnes* threed to finde the way into the *Laborinth*, but to come out, nor thou of any help how to fal into these bracks [brakes], but to fall from them. If thou be [be]witched with eyes, weare the

eye [eyes] of a wefill in a ring, which is an enchauntment against such charmes, and reason with thy self whether ther be more pleasure to be accounted amorous, or wise. Thou art in the view of the whole court, wher the ielous wil suspecteth vppon euery light occasion, where of the wise thou shalt be accounted fond, and of* the foolish amorous: the Ladies themselues, howfoeuer they looke, wil thus imagine, that if thou take thought for loue, thou art but a foole, if take it lyghtly, no true seruauant. Besides this thou art to be bounde as it were an Apprentice seruing seauen yeares for that, which if thou winne, is lost in seauen houres, if thou loue thine equall, it is no conquest: if thy superiour, thou shalt be enuyed: if thine inferiour, laughed at. If one that is beautifull, hir colour will chaunge before thou get thy desire: if one that is wise, she will ouerreache thee so farre, that thou shalt neuer touch hir: if vertuous, she will eschue such fonde affection: if one deformed, she is not worthy of any affection: if she be rich, she needeth thee not: if poore, thou needest not hir: if olde, why shouldest thou loue hir, if young, why should she loue thee.

Thus Gentlemen, I fed my selfe with mine owne deuices, thinking by peecemeale to cut off that which I could not diminish: for the more I striued with reason to conquere mine appetite, the more against reason, I was subdued of mine affections.

At the last calling to my remembrance, an olde rule of loue, which a courtier then tolde me, of whom when I demaunded what was the first thing to winne my Lady, he aunswered, Opportunitie, asking what was the second, he sayd Opportunitie: desirous to know what might be the thirde, he replyed Opportunitie.

Which aunsweres I marking, as one that thought to take mine ayme of so cunning an Archer, coniectured that to the beginning, continuing an[d] ending of loue, nothing could be more conuenient then Opportunitie, to the getting of the which I applyed my whole studie, and wore my wits to the hard* stumpes, assuring my

felfe, that as there is a time, when the Hare will lycke the Houndes eare, and the fierce Tigresse play with the gentle Lambe : fo ther was a certein feason, when women were [are] to be won, in the which moment they haue neither will to deny, nor wit to mistrust.

Such a time I haue read a young Gentleman found to obtaine the loue of the Duchesse of *Millayne* : fuch a time I haue heard that a poore yeoman chose to get the fairest Lady in *Mantua*.

Vnto the which time, I trusted so much, that I solde the skinne before the Beaste was taken, rec[k]oning with-out mine hoast, and setting downe that in my bookes as ready money, which afterwards I found to be a desperate debt.

IT chaunced that this my Lady (whome although I might name for the loue I bore hir, yet I will not for the reuerence I owe hir, but in this storrye call hir *Iffida*) for to recreate hir minde, as also to solace hir body, went into the countrey, where she determined to make hir abode for the space of three moneths, hauing gotten leaue of those that might best giue it. And in this iourney I founde good Fortune so fauourable, yat hir abiding was within two miles of my Fathers mation house, my parents being of great familiaritie with the Gentleman, where my *Iffida* lay. Who now so fortunate as *Fidus*? who so fralicke? She being in ye countrey, it was no being for me in ye court? wher eury pastime was a plague to the minde yat lyued in melancholy. For as the Turtle hauing lost hir mate, wandreth alone, ioying in nothing but in solitarinesse, so poore *Fidus* in the absence of *Iffida*, walked in his chamber as one not desolate for lacke of company, but desperate. To make short of ye circumstances, which holde you too long from that you would heare, and I faine vtter, I came home to my father [Fathers], wher at mine entraunce, supper being set on the table, I espyed *Iffida*, *Iffida* Gentlemen, whom I found before I fought, and lost before I wonne. Yet

least the alteration of my face, might argue some suspicion of my follies, I, as courtly as I could, though god knowes but courtly at that time behaued my selfe, as though nothing payned me, when in truth nothing pleased me. In the middle of supper, *Iffida* as well for the acquaintance, we had in court as also the courtesie she vsed in generall to all, taking a glasse in hir hand filled with wine, dranke to me in this wise. Gentleman, I am not learned, yet haue I heard, that the Vine beareth three grapes, the first altereth, the second troubleth, the third dulleth. Of what Grape this Wine is made I cannot tell, and therefore I must craue pardon, if either this draught chaunge you, vnlesse it be to the better or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine heere-after, being so well counselled before. And with that she drinking, deliuered me the glasse. I now taking heart at grasse, to see hir so gamesome, as merely [merrily] as I could, pledged hir in this manner.

IT is pitie Lady you want a pulpit, hauing preached so well ouer the pot, wherin you both shewe the learning, which you professe you haue not, and a kinde of loue, which would you had: the one appeareth by your long sermon, the other by the desire you haue to keepe me sober, but I wil refer mine answere till after supper, and in the meane season, be so temperate, as you shall not thinke my wit to smell of the wine, although in my opinion, such grapes set rather an edge vpon wit, then abate the point. If I may speak in your cast, quoth *Iffida* (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the steele out, and scarce leaue a back wher it found an edge.

With many like speeches we continued our supper, which I will not repeat, least you should thinke vs *Epicures* to sit so long at our meate: but all being

ended, we arose, where as the manner is, thankes and curſie made to each other, we went to the fire, wher I boldened now without bluſhing, tooke hir by the hand, and thus began to kindle the flame which I ſhoulde rather haue quenched, ſeeking to blow a cole, when I ſhould haue blowne out the candle.

Gentlewoman either thou thoughts my wits verye ſhort, yat a ſippe of wine could alter me, or els yours very ſharpe, to cut me off ſo roundly, when as I (without offence be it ſpoken) haue heard, that as deepe drinketh the Goofe as the Gander.

Gentleman (quoth ſhe) in arguing of wittes, you miſtake mine, and call your owne into queſtion. For what I ſayd proceeded rather of a deſire to haue you in health, then of malyce to wiſh you harme. For you well know, that wine to a young blood, is in the ſpring time, Flaxe to fire, and at all times either vnwholfome, or ſuperfluous, and ſo daungerous, that more periſh by a ſurfet then the ſword.

I haue heard wiſe Clearkes ſay, that *Galen* being asked what dyet he vſed that he lyued ſo long, aunſwered: I haue dronke no wine, I haue touched no woman, I haue kept my ſelfe warme.

Now fir if you will lycence me to proceede, this I thought, yat if one of your yeares ſhould take a dram of *Magis*, wherby conſequently you ſhould fal to an ounce of loue, and then vpon ſo great heat take a little colde, it were inough to caſt you away, or turne you out of the way. And although I be no Phiſition, yet haue I bene vſed to attend ſicke perſons, where I founde nothing to hurt them ſo much as Wine, which alwayes drew with it, as the Adamant doth the yron, a* deſire of women: how hurtfull both haue bene, though you be too young to haue tryed it, yet you are olde enough to beleeue it. Wine ſhould be taken as the Dogs of *Egypt* drinke water, by ſnatches, and ſo quench their thirſt, and not hynder theyr running, or as the Daughters of *Lyfander* vſed it, who with a droppe of wine tooke

a spoonefull of water, or as the Virgins in *Rome*, whoe dryncke but theyr eye full, contenting them-felues as much with the sight, as the taste.

Thus to excuse my selfe of vnkindnesse, you haue made me almost impudent, and I you (I feare mee) impatient, in seeming to prescribe a diette wher there is no daunger, [in] giuing a preparatiue when the body is purged: But seeing all this talke came of drinkeing, let it ende with drinking.

I seeing my selfe thus rydden, thought eyther shee should sit fast, or els I would cast hir. And thus I replied.

Lady, you thinke to wade deepe, where the Foorde is but shallow, and to enter into the secretes of my minde, when it lyeth open already, wher-in you vse no lesse art to bring me in doubt of your good wil, then craft to put me out of doubt, hauing bayted your hooke both with poyson and pleasure, in that, vsing the meanes of physicke (where-of you so talke) myngling sweete sirroppes with bitter dragges [dregs]. You stand in feare that wine should inflame my lyuer and conuert me to a louer: truely I am framed of that metall, that I canne mortifye anye affectiions, whether it bee in dryncke or desire, so that I haue no neede of your playsters, though I must needes giue thanks for your paynes.

And nowe *Philautus*, for I see *Euphues* begynne to nodde, thou shalt vnderstand, that in the myddest of my reple, my Father with the reste of the companye, interrupted mee, sayinge they woulde all fall to some pastyme, whiche bycause it groweth late *Philautus*, wee wyll deferre tyll the morning, for age must keepe a straight dyot [dyette], or els a sickly life.

Philautus tyck[e]led in euerye vaine [veyne] with delyght, was loath to leaue so, although not wylling the good olde manne should breake his accustomed houre, vnto whome sleepe was the chiefest sustenance. And so waking *Euphues*, who hadde taken a nappe, they all went to their lodging, where I thinke *Phi-*

lautus was musing vppon the euent of *Fidus* his loue : But there I will leaue them in their beddes, till the next morning.

G Entle-menne and Gentle-woemenne, in the dis-
course of this loue, it maye seeme I haue taken
a newe course: but such was the tyme then, that
it was straunge to loue, as it is nowe common, and
then lesse vsed in the Courte, then it is now in the
countray: But hauing respecte to the tyme past, I
trust you will not condempne my present tyme, who
am enforced to singe after their plaine-songe, that was
then vsed, and will followe heare-after the Crotchets
that are in these dayes cunninglye handled.

For the mindes of Louers alter with the madde
moodes of the Musitions: and so much are they within
fewe yeares chaunged, that we accompt their olde
woeing and singing to haue so little cunning, that we
esteeme it barbarous, and were they liuing to heare
our newe quoyings, they woulde iudge it to haue so
much curiositie, that they would tearme it foolish.

In the time of *Romulus* all heades were rounded
of his fashion, in the time of *Cæsar* curled of his
manner. When *Cyrus* lyued, euerye one praysed the
hooked nose, and when hee dyed, they allowed the
straight nose.

And so it fareth with loue, in tymes past they vsed
to wooe in playne tearmes, now in piked [picked] sen-
tences, and hee speedeth best, that speaketh wisest:
euery one following the newest waye, which is not euer
the neereft way: some going ouer the stile when the
gate is open, and other [another] keeping the right
beaten path, when hee maye crosse ouer better by the
fieldes. Euery one followeth his owne fancie, which
maketh diuers leape shorte for want of good ryfinge,
and many shoote ouer for lacke of true ayme.

And to that passe it is come, that they make an
arte of that, which was woont to be thought naturall:
And thus it standeth, that it is not yet determyned,

whether in loue *Vlyffes* more preuailed with his wit, or *Paris* with his perfonage, or *Achilles* with his prowefse.

For euerye of them haue *Venus* by the hand, and they are all affured and certaine to winne hir heart.

But I hadde almost forgotten the olde manne, who vfeth not to fleepe compaffe, whom I fee with *Euphues* and *Philautus* now alreadye in the garden, readye to proceede with his tale : which if it feeme tedious, wee will breake of[f] againe when they go to dynner.

F*Idus* calling thefe Gentle-men vppe, brought them into his garden, where vnder a fweete Arbour of Eglentine, be [the] byrdes recording theyr fweete notes, hee alfo ftrayned his olde pype, and thus beganne.

GEntle-menne, yefter-nyght I left of[f] abruptlye, and therefore I muft nowe begynne in the* like manner.

My Father placed vs all in good order, requesting eyther by queftions to whette our wittes, or by ftories to trye our memoryes, and *Ifffyda* that might beft there bee bolde, beeing the beft in the companye, and at all affayes too good for me, began againe to preach in this manner.

Thou art a courtier *Fidus*, and therefore beft able to refolue any queftion : for I knowe thy witte good to vnderftand, and ready to aunfwere : to thee therfore I adrefse my talke.

THere was fom-time in *Sienna* a *Magnifico*, whom God blessed with three Daughters, but by three wiues, and of three fundrye qualities : the eldeft was veye fayre, but a vey foole : the fecond meruailous wittie, but yet meruailous wanton : the third as vertuous as any liuing, but more deformed then any that euer lyued.

The noble Gentle-man their father disputed for the bestowing of them with him-selſe thus.

I thank the Gods, that haue giuen me three Daughters, who in their boſomes carry their dowries, inſomuch as I ſhall not neede to diſburſe one myte for all their marryages. Maydens be they neuer ſo foolyſhe, yet beeynge fayre, they are commonly fortunate: for that men in theſe dayes, haue more reſpect to the out ward ſhow then the inward ſubſtance, where-in they imitate good Lapidaryes, who chuſe the ſtones that delyght the eye, meaſuring the value not by the hidden vertue, but by the outwarde gliſtering: or wiſe Painters, who laye their beſt colours, vpon their worſt counterſeite.

And in this me thinketh Nature hath dealt indifferently, that a foole whom euery one abhorreth, ſhoulde haue beautie, which euery one deſireth: that the excellencie of the one might excuſe the vanitie of the other: for as we in nothing more differ from the Gods, then when we are fooles, ſo in nothing doe we come neere them ſo much, as when we are amiable. This cauſed *Helen* to be ſnatched vp for a Starre, and *Ariadne* to be placed in the Heauens, not that they were wiſe, but faire, fitter to adde a Maieſtie to the Skie, then beare a Maieſtie in Earth. *Iuno* for all hir iealouſie, beholding *Ió*, wiſhed to be no Goddeſſe, ſo ſhe might be ſo gallant. Loue commeth in at the eye, not at the eare, by ſeeing Natures workes, not by hearing womens words. And ſuch effects [affects] and pleaſure doth fight bring vnto vs, that diuers haue lyued by looking on faire and beautifull pictures, deſiring no meate, nor h[e]arkning to any Muſick. What made the Gods ſo often to trewant from Heauen, and mych [mich] heere on earth, but beautie? What made men to imagine, that the Firmament was God but the* beautie? which is ſayd to bewitch the wiſe, and enchaunt them that made it. *Pigmalion* for beautie, loued an Image of Iuory, *Appelles* the counterfeit of *Campaspe*, and none we haue heard off ſo ſenceleſſe, that the name of

beautie, cannot either breake or bende. It is this onely that Princes desire in their Houfes, Gardeins, Orchards, and Beddes, following *Alexander*, who more esteemed the face of *Venus*, not yet finished, then the Table of the nyne Mufes perf[e]cted. And I am of that minde that there can be nothing giuen vnto mortall men by the immortall Gods, eyther more noble or more necessary then beautie. For as when the counterfeit of *Ganimesdes*, was shoven at a market, euery one would faine buye it, bicaufe *Zeuxis* had there-in shewed his greateft cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to sue to hir, for that the Gods (the onely Painters of beautie) haue in hir expreffed, the art of their Deitie. But I wil heere rest my selfe, knowing that if I should runne so farre as Beautie would carry me, I shoulde sooner want breath to tell hir praises, then matter to proue them, thus I am perswaded, yat my faire daughter shal be wel maryed, for there is none, that will or can demaund a greater ioynter then Beautie.

My second childe is wittie, but yet wanton, which in my minde, rather addeth a delyght to the man, then a disgrace to the mayde, and so lynked are those two qualyties together, that to be wanton without wit, is Apishnes: and to be thought wittie without wantonnes, preciseness. When *Lais* being very pleasaunt, had told a merry iest: It is pitie sayde *Aristippus*, that *Lais* hauing so good a wit, should be a wanton. Yea quoth *Lais*, but it were more pitie, that *Lais* shoulde be a wanton and haue no good wit. *Osyris* King of the *Aegyptians*, being much delyghted with pleasaunt conceits, would often affirme, that he had rather haue a virgin, that could giue a quicke aunswere that might cut him, then a milde speach that might claw him. When it was obiected to a gentlewoman, yat she was neither faire nor fortunate, and yet quoth she, wise and wel faouered, thinking it the chiefeft gift yat Nature could bestow, to haue a Nutbrowne hue, and an ex-

cellent head. It is wit yat allureth, when eueryword shal haue his weight, when nothing shal proceed, but it shal either fauour of a sharpe conceipt, or a secrect concludion. And this is the greatest thing, to conceiue readely and aunswere aptly, to vnderstand whatfoeuer is spoken, and to reply as though they vnderstoode nothing. A Gentleman yat once loued a Lady most entirely, walking with hir in a parke, with a deepe sigh began to say, O yat women could be constant, she replied, O yat they could not, Pulling hir hat ouer hir head, why quoth the gentleman doth the Sunne offend your eyes, yea, aunswered she the sonne of your mother, which quicke and ready replies, being well marked of him, he was enforced to sue for yat which he was determined to shake off. A noble man in *Sienna*, disposed to iest with a gentlewoman of meane birth, yet excellent qualities, between game and earnest gan thus to salute hir. I know not how I shold commend your beautie, because it is somwhat to[o] brown, nor your stature being somwhat to[o] low, and of your wit I can not iudge, no quoth she, I bele[e]ue you, for none can iudge of wit, but they that haue it, why then quoth he, doest thou thinke me a foole, thought is free my Lord quoth she, I wil not take you at your word. He perceiuing al outward faults to be recompenced with inward fauour, chose this virgin for his wife. And in my simple opinion, he did a thing both worthy his stocke and hir vertue. It is wit that flourisheth, when beautie fadeth: that waxeth young when age approacheth, and resembleth the Iuie leafe, who although it be dead, continueth greene. And bicause of all creatures, the womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nimphes, the Goddesse[s]: ensamples of whose rare wisedomes, and sharpe capacities would nothing but make me commit Idolatry with my daughter.

I neuer heard but of three things which argued a fine wit, Inuention, Conceiuing, Aunswering. Which

haue all bene found so common in women, that were it not I should flatter them, I should think them singular.

Then this sufficeth me, that my seconde daughter shall not lead Apes in Hell, though she haue not a penny for the Priest, bicause she is wittie, which bindeth weake things, and loofeth strong things, and worketh all things, in those that haue either wit themselves, or loue wit in others.

My youngest though no pearle to hang at ones eare, yet so precious she is to a well disposed minde, that grace seemeth almost to disdain Nature. She is deformed in body, flowe of speache, crabbed in countenance, and almost in all parts crooked: but in behaviour so honest, in prayer so deuout, so precise in al hir dealings, that I neuer heard hir speake anye thing that either concerned not good instruction, or godlye mirth.

Who neuer delyghteth in costly apparell, but euer desireth homely attire, accompting no brauery greater then vertue: who beholding hir vglye shape in a glasse, smilyng sayd: This face were faire, if it were tourned, noting that the inward motions would make the outward fauour but counterfeit. For as ye precious stone *Sandastra*, hath nothing in outward appearaunce but that which seemeth blacke, but being broken poureth forth beames lyke the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inward desire, shineth lyke Christall. And this dare I auouch yat as the *Troglodite* which digged in the filthy ground for rootes, and found the inestimable stone *Topason*, which inriched them euer after: so he that seeketh after my youngest daughter, which is deformed, shall finde the great treasure of pietie, to comfort him during his lyfe. Beautifull women are but lyke the *Ermine*, whose skinne is desired, whose carcasse is dispised, the vertuous contrariwise, are then most lyked, when theyr skinne is leaste loued.

Then ought I to take least care for hir, whom euery one that is honest will care for: so that I will quiet my self with this perswasion, that euery one shal haue a wooer shortly. Beautie cannot liue with-out a husband, wit will not, vertue shall not.

NOW Gentleman, I haue propounded my reasons, for euery one I must now aske you the question. If it were your chaunce to trauaile to *Sienna*, and to see as much there as I haue tolde you here, whether would you chuse for your wife the faire foole, the witty wanton, or the crooked Saint.

When shee had finished, I stode in a maze, seeing three hookes layed in one bayte, vncertaine to aunswere what myght please hir, yet compelled to saye some-what, least I should discredit my selfe: But seeing all were whist to heare my iudgement, I replied thus.

LAdye *Iffyda*, and Gentle-woemenne all, I meane not to trauayle to *Sienna* to wooe Beautie, least in comming home the ayre chaunge it, and then my labour bee lost: neyther to seeke so farre for witte, least shee accompt me a foole, when I myght speede as well neerer hande: nor to sue to Vertue, least in *Italy* I be infected with vice: and so looking to gette *Iupiter* by the hand, I catch *Pluto* by the heele. But if you will imagine that great *Magnifico* to haue sent his three Daughters into England, I would thus debate with them before I would barg[a]in[e] with them. I loue Beautie wel, but I could not finde in my hart to marry a foole: for if she be impudent I shal not rule hir: and if she be obstinate, she will rule me, and my selfe none of the wisest, me thinketh it were no good match, for two fooles in one bed are too many.

Witte of all thinges setteth my fancies on edge, but I should hardly chuse a wanton: for be she neuer so wise, if alwayes she want one when she hath me, I had

as leife [liefe] ſhe ſhould want me too, for of all my apparell I woulde haue my cappe fit cloſe.

Vertue I cannot miſlike, which hether-too I haue honoured, but ſuch a crooked Apoſtle I neuer brooked: for vertue may well fatte my minde, but it will neuer feede mine eie, and in mariage, as market folkes tel me, the huſband ſhould haue two eies, and the wife but one: but in ſuch a match it is as good to haue no eye, as no appetite.

But to aunſwere of three inconueniences, which I would chuſe (although each threaten a miſchiefe) I muſt needes take the wife wanton: who if by hir wantonneſſe ſhe will neuer want wher ſhe likes, yet by her wit ſhe will euer conceale whom ſhe loues, and to weare a horne and not knowe it, will do me no more harme then to eate a flye, and not ſee it.

Iffyda I know not whether ſlong with mine anſwer, or not content with my opinion, replied in this manner.

Then *Fidus* when you match, God ſend you ſuch a one, as you like beſt: but be ſure alwaies, that your head be not higher then your hat. And thus faining an excuſe departed to hir lodging, which cauſed al the company to breake off their determined paſtimes, leauing me perplexed with a hundred contrary imaginations.

For this *Philautus* thought I, that eyther I did not hit the queſtion which ſhe would, or that I hit it too full againſt hir will: for to ſaye the trueth, wittie ſhe was and ſome-what merrie, but God knoweth ſo farre from wantonneſſe, as my ſelfe was from wiſdome, and I as farre from thinking ill of hir, as I found hir from taking me well.

Thus all night toſſing in my bedde, I determined the next daye, if anye opportunitie were offered, to offer alſo my importunate ſeruiſe. And found the time fitte, though hir minde ſo froward, that to thinke of it my heart throbbed, and to vtter it, will bleede freſhly.

The next daye I comming to the gallery where she was solitary walking, with hir frowning cloth, as sick lately of the solens [fullens], vnderstanding my father to bee gone on hunting, and al other the Gentlewomen either walked abro[a]d to take the aire, or not yet re[a]dy to come out of their chambers, I aduentured in one ship to put all my wealth, and at this time to open my long conce[a]led loue, determining [determined] either to be a Knight as we faye, or a knitter of cappes. And in this manner I vttered my first speach.

Lady, to make a long preamble to a short sute, wold seeme superfluous, and to beginne abruptly in a matter of great waight, might be thought absurde: so as I am brought into a doubt whether I should offend you with too many wordes, or hinder my selfe with too fewe. She not staying for a longer treatise brake me of[f] thus roundly.

Gentle-man a short sute is soone made, but great matters not easly graunted, if your request be reasonable a word wil serue, if not, a thousand will not suffice. Therefore if ther be any thing that I may do you pleasure in, see it be honest, and vse not tedious discourses or colours of retorick [Rhethoricke], which though they be thought courtly, yet are they not esteemed necessary: for the purest Emerau[l] dshineth bri[gh]test when it hath no oyle, and trueth delighteth best, when it is apparayled worst.

Then I thus replied.

FAyre Lady as I know you wise, so haue I found you curteous, which two qualities meeting in one of so rare beautie, must forshew some great meruaile, and workes such effectes [effect] in those, that eyther haue heard of your prayse, or seene your person, yat they are enforced to offer them-selues vnto your seruice, among the number of which your vassalles, I though least worthy, yet most willing, am nowe come to proffer both my life to do you good, and my lyuinges to be at your commaund, which franck offer proceeding

of a faythfull mynde, can neyther be refused of you, nor misliked. And bicause I would cut of[f] speaches which might seeme to fauor either of flattery, or deceipte, I conclude thus, that as you are the first, vnto whome I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptaunce of my seruice, and good-will for the rewarde of it.

Iffyda whose right eare beganne to gloe, and both whose cheekes waxed read [redde], eyther with choler, or bashfulnesse, tooke me vp thus for stumbling.

Gentle-man you make me blush as much for anger as shame, that seeking to prayse me, and proffer your selfe, you both bring my good name into question, and your ill meaning into disdaine: so that thinking to present me with your hart, you haue thrust into my hands the Serpent *Amphisbena*, which hauing at e[a]ch ende a sting, hurteth both wayes. You tearme me fayre, and ther-in you flatter, wise and there-in you meane wittie, curteous which in other playne words, if you durst haue vttered it, you would haue named wanton. Haue you thought me *Fidus*, so light, that none but I could fit your loosenesse? or am I the wittie wanton which you harped vpon yester-night, that would alwayes giue you the styng in the head? you are much deceyued in mee *Fidus*, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasent to mine. If I be amiable, I will doe those things that are fit for so good a face: if deformed, those things which shall make me faire. And howfoeuer I lyue, I pardon your presumption, knowing it to be no lesse common in Court than foolish, to tell a faire tale, to a foule Lady, wherein they sharpen I confesse their wittes, but shewe as I thinke small wisdome, and you among the rest, bicause you would be accompted courtly, haue assayed to feele the veyne you cannot see, wherein you follow not the best Phisitions, yet the most, who feel-

ing the pulses, doe alwayes say, it betokeneth an Ague, and you seeing my pulses beat, pleasauntly iudge me apte to fall into a fooles Feuer : which leaste it happen to shake mee heere-after, I am minded to shake you off now, vsing but one request, wher I shold seeke oft to reuenge, that is, that you neuer attempt by word or writing to solicite your fute, which is no more pleasaunt to me, then the wringing of a straight shoe.

When she had vttered these bitter words, she was going into hir chamber : but I that now had no staye of my selfe, began to staye hir, and thus agayne to replye.

I Perceiue *Iffida* that where the streame runneth smoothest, the water is deepest, and where the least smoake is, there to be the greatest fire : and wher the mildest countenaunce is, there to be the melancholiest conceits. I sweare to thee by the Gods, and there she interrupted me againe, in this manner.

F*Idus* the more you sweare, the lesse I beleeeue you, for that it is a practise in Loue, to haue as little care of their owne oathes, as they haue of others honors, imitating *Iupiter*, who neuer kept oath he swore to *Iuno*, thinking it lawfull in loue to haue as small regard of Religion, as he had of chastitie. And bicause I wil not feede you with delayes, nor that you should comfort your selfe with tryall, take this for a flatte aunswere, that as yet I meane not to loue any, and if I doe, it is not you, and so I leaue you. But once againe I stayed hir steppes being now throughly heated as well with loue as with cholar, and thus I thundered.

IF I had vsed the polycie that Hunters doe, in catching of *Hiena*, it might be also, I had now won you : but comming of the right side, I am en-

tangled my selfe, and had it ben on ye left side, I should haue inueigled thee. Is this the guerdon for good wil, is this ye courtesie of Ladies, the lyfe of Courtiers, the foode of louers? Ah *Iffida*, little dost thou know the force of affection, and therefore thou rewardest it lightly, neither shewing curtesie lyke a Louer, nor giuing thankes lyke a Ladye. If I should compare my bloud with thy birth, I am as noble : if my wealth with thine, as rich : if confer qualities, not much inferiour : but in good wil as farre about thee, as thou art beyond me in pride.

Doest thou disdain me because thou art beautiful? why colours fade, when courtesie flourisheth. Doest thou reiect me for that thou art wise? why wit hauing tolde all his cardes, lacketh many an ace of wisedome, But this is incident to women to loue those that least care for them, and to hate those that most desire them, making a sta[c]ke of that, which they should vse for a stomacher.

And seeing it is so, better lost they are with a lytle grudge, then found with much griefe, better solde for sorrow, then bought for repentaunce, and better to make no accompt of loue, then an occupation : Wher all ones seruice be it neuer so great is neuer thought inough, when were it neuer so lytle, it is too much. When I had thus raged, she thus replied.

F*Idus* you goe the wrong way to the Woode, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by fauor. Where-in you follow the humour of *Ajax*, who loosing *Achilles* shielde by reason, thought to winne it againe by rage : but it fell out with him as it doth commonly, with all those yat are cholaricke, that he hurt no man but himself, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet seemely it is, that your anger is lyke the wrangling of children, who when they cannot get

what they would haue by playe, they fall to crying, and not vnlyke the vse of foule gamesters, who hauing lost the maine by true iudgement, thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to hit [get] it by spite. If you haue a commision to take vp Ladyes, lette me see it: if a priuiledge, let me know it: if a custome, I meane to breake it.

You talke of your birth, when I knowe there is no difference of blouds is [in] a basen, and as lyttle doe I esteeme those that boast of their auncestours, and haue themselues no vertue: as I doe of those that crake of their loue, and haue no modestie. I knowe Nature hath prouided, and I thinke our lawes allow it, that one maye loue when they see their time, not that they must loue when others appoint it.

Where-as you bring in a rabble of reasons, as it were to bynde mee agaynst my will, I aunswere that in all respectes I thinke you so farre to excell mee, that I cannot finde in my heart to matche with you. For one of so great good will as you are, to encounter with one of such pride as I am, wer[e] neither commendable nor conuenient, no more then a patch of Fustian in a Damaske coat.

As for my beautie and wit, I had rather make them better then they are, being now but meane by vertue, then worse then they are, which woulde then be no[t]hing, by Loue.

Now wher-as you bring in (I know not by what proce, for I thinke you were neuer so much of womens counsells) that there women best lyke, where they be least beloued, then ought the[y] more to pitie vs, not to oppresse vs, seeing we haue neither free will to chuse, nor fortune to enioy. Then *Fidus* since your eyes are so sharpe, that you cannot onely looke through a Milstone, but cleane through the minde, and so cunning that you can leuell at the dispositions of women whom you neuer knew, me thinketh you shold vse the meane, if you desire to haue the ende, which is to hate those

whom you would faine haue to loue you, for this haue you fet for a rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might floope to your lure, I pray [you] begin to hate me, that I may loue you.

Touching your loofing and finding, your buying and fellyng, it much skilleth not, for I had rather you shoulde loofe me so you might neuer finde me againe, then finde me that I should thinke my selfe lost : and rather had I be folde of you for a penny, then bought for you with a pound. If you meane either to make an Art or an Occupation of Loue, I doubt not but you shal finde worke in the Court sufficient : but you shal not know the length of my foote, vntill by your cunning you get commendation. A Phraze now there is which belongeth to your Shoppe boorde, that is, to make loue, and when I shall heare of what fashon it is made, if I like the pattorn [patterne], you shall cut me a partlet : so as you cut it not with a paire of left handed sheeres. And I doubt not though you haue marred your first loue in the making, yet by the time you haue made three or foure loues, you will proue an expert workmanne : for as yet you are like the Taylours boy, who thinketh to take measure before he can handle the sheeres.

And thus I protest vnto you, bicause you are but a younge begynner, that I will helpe you to as much custome as I canne, so as you will promyse mee to sowe no false stiches, and when myne old loue is worne thread-bare, you shall take measure of a newe.

In the meane season do not discourage your self. *Appelles* was no good Paynter the first day : For in euery occupation one must first endeauour to beginne. He that will fell lawne must learne to folde it, and he that will make loue, must learne first to courte it.

As she was in this vaine very pleasaunt, so I think she would haue bene verye long, had not the Gentlewomen called hir to walk, being so faire a day : then taking hir leaue very curteously, she left me alone, yet

turning againe she saide: will you not manne vs, *Fidus*, beeing so proper a man? Yes quoth I, and without asking to, had you beene a proper woman. Then smyling shee saide: you should finde me a proper woman, had you bene a proper work-man. And so she departed.

Nowe *Philautus* and *Euphues*, what a traunce was I left in, who bewailing my loue, was answered with hate: or if not with hate, with such a kind of heate, as almost burnt the very bowels with-in me. What gre[a]ter discourtesie could ther possibly rest in the minde of a Gentle-woman, then with so many nips, such bitter girdes, such disdainfull glickes to answere him, that honoured hir? What crueltie more vnfit for so comely a Lady, then to spurre him that galloped, or to let him bloud in the hart, whose veine she should haue stanced in the liuer? But it fared with me as with the herb Basill, the which ye more it is crouffhed, the sooner it springeth, or the rue [Rew], which the oftner it is cutte, the better it groweth, or the poppy, which the more it is troden with the feete, the more it flourisheth. For in these extremities, beaten as it were to the ground with disdain, my loue re[a]cheth to the top of the house with hope, not vnlike vnto a Tree, which though it be often felled to the hard roote, yet it bud-deth againe and getteth a top.

But to make an ende both of my tale and my sorowes, I will proceede, onely crauing a little pacience, if I fall into mine old passions: With-that *Philautus* came in with his spoake, saying: in fayth, *Fidus*, mee thinketh I could neuer be weary in hearing this discourse, and I feare me the ende will be to[o] soone, although I feele in my self the impression of thyso[r]rows. Yea quoth *Euphues*, you shall finde my friend *Philautus* so kinde harted, that before you haue done, he will be farther in loue with hir, then you were: for as your Lady saide, *Philautus* will be bound to make loue as warden of yat occupation. Then *Fidus*, well God graunt *Philautus* better successe than I hadde, which was

toobadde. For my Father being returned from hunting, and the Gentle-women from walking, the table was couered, and we all set downe to dinner, none more pleasaunt then *Iffyda*, which would not conclude hir mirth, and I not melancholie, bicause I would couer my sadnesse, least either she might thinke me to doat, or my Father suspect me to desire hir. And thus we both in table talke beganne to rest. She requesting me to be hir caruer, and I not attending well to that she carued [craued], gaue hir salt, which when she receiued, shee gan thus to reply.

IN foorth Gentle-manne I feldome eate salte for feare of anger. and if you giue it mee in token that I want witte. then will you make me cholericke before I eate it: for woemen be they neuer so foolish, would euer be thought wise.

I stand [staied] not long for mine aunswere, but as well quickened by hir former talke, and desirous to crye quittaunce for hir present tongue, sayd thus.

If to eate store of salt cause one to frette, and to haue no salte signifie lacke of wit, then do you cause me to meruaile, that eating no salte you are so captious, and louing no salt you are so wise, when in deede so much wit is sufficient for a woman, as when she is in the raine can warne hir to come out of it.

You mistake your ayme quoth *Iffyda*, for such a showre may fall, as did once into *Danaes* lap, and then yat woman were a foole that would come out of it: but it may be your mouth is out of taste, therefore you were best season it with salt.

In deede quoth I, your aunsweres are so fresh, that with-out salt I can hardly swallow them. Many nips were returned that time betweene vs, and some so bitter, that I thought them to proceede rather of mallice, to worke dispite, then of mirth to shewe disporte.

My Father very desirous to heare questions asked, willed me after dinner, to vse some demaund, which after grace I did in this sorte.

Lady *Iffyda*, it is not vnlik[e]ly but yat you can answer a question as wifely, as the last nyght you asked one wilylie, and I trust you wil be as ready to resolue any doubt by entreatie, as I was by commaundement.

There was a Lady in *Spain*, who after the diseafe [decease] of hir Father hadde three futors, (and yet neuer a good Archer) the one excelled in all giftes of the bodye, in-somuch that there could be nothing added to his perfection, and so armed in all poyntes. as his very lookes were able to pearce the heart of any Ladie. especially of such a one, as seemed hir selfe to haue no lesse beautie. than she had personage.

For that, as betweene the similitude of manners there is a friendship in euerie respecte absolute: so in the composition of the bodye there is a certaine loue engendred by one[s] looke, where both the bodyes resemble each other as wouen both in one lombe [loome]. The other hadde nothing to commend him but a quicke witte, which hee hadde alwayes so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight in this Ladye, who was no lesse wittie than hee, that you woulde haue thought a mariage to be solempnized before the match could be talked of. For there is nothing in loue more requisite, or more delectable, then pleasaunt and wise conference, neyther canne there aryse any storme in loue which by witte is not turned to a calme.

The thirde was a Gentle-man of great possessions, large reuenues, full of money, but neither the wisest that euer enjoyed so much. nor ye proper[est] that euer desired so much, he had no plea in his sute, but gyllt which rubbed well in a hoat hand is such a greafe as will supple a very hard heart. And who is so ignorant that knoweth not, gold [to] be a key for euery locke, chieflye with his Ladye, who hir selfe was well stored, and are [as] yet infected with a desyre of more, that shee could not but lende him a good countenance in this match.

Now Lady *Iffida*, you are to determine this *Spanish* bargaine, or if you please, we wil make it an *English* controuerfie : supposing you to be the Lady, and three such Gentlemen to come vnto you a wo[o]ing. In faith who should be the speeder?

Gentleman (quoth *Iffida*) you may aunswere your owne question by your owne argument if you would, for if you conclude the Lady to be beautiful, wittie and wealthy, then no doubt she will take such a one, as should haue comelynesse of body, sharpenesse of wit, and store of riches : Otherwise, I would condempne that wit in hir, which you seeme so much to commend, hir selfe excelling in three qualyties, shee should take one, which was endued but with one : in perfect loue the eye must be pleased, the eare delighted, the heart comforted : beautie causeth the one, wit the other, wealth the third.

To loue onely for comelynesse, were lust : to lyke for wit onely, madnesse : to desire chiefly for goods, couetousnesse : and yet can there be no loue with-out beautie, but we loath it : nor with-out wit, but wee scorne it : nor with-out riches, but we repent it. Euery floure hath his blossome, his fauour, his sappe : and euery desire should haue to feede the eye, to please the wit, to maintaine the roote.

Ganimedes maye cast an amiable countenance, but that feedeth not : *Vlyffes* tell a wittie tale, but that fatteth not : *Cræsus* bring bagges of gold, and that doth both : yet with-out the ayde of beautie he cannot bestow it, and with-out wit he knowes not how to vse it. So that I am of this minde, there is no Lady but in hir choyce wil be so resolute, that either she wil lyue a virgin till she haue such a one, as shall haue all these three properties, or els dye for anger, if she match with one that wanteth any one of them.

I perceiuing hir to stand so stiffly, thought if I might to remoue hir footing, and replied againe.

Lady you now thinke by pollicie to start, where you bound me to aunswere by necessitie, not suffering me to ioyne three flowers in one Nofegay, but to chuse one, or els to leaue all. The lyke must I craue at your hands, that if of force you must consent to any one, whether would you haue the proper man, the wife, or the rich.

She as not without an answere, quickly requited me.

Although there be no force, which may compel me to take anye, neither a profer, where-by I might chuse all: Yet to aunswere you flatly, I woulde haue the wealthiest, for beautie without riches, goeth a begging, and wit with-out wealth, cheapeneth all things in the Faire, but buyeth nothing.

Truly Lady quoth I, either you speake not as you think, or you be far ouershot, for me thinketh, that he yat hath beautie, shal haue money of ladyes for almes, and he that is wittie wil get it by craft: but the rich hauing inough, and neither loued for shape nor fence, must either keepe his golde for those he knowes not, and [or] spend it on them that cares not. Well, answered *Iffida*, so many men, so many mindes, now you haue my opinion, you must not thinke to wring me from it, for I had rather be as all women are, obstinate in mine owne concept, then apt to be wrought to others constructions.

My father liked hir choyce, whether it were to flatter hir, or for feare to offend hir, or that he loued money himselfe better then either wit or beautie. And our conclusions thus ended, she accompanied with hir gentlewomen and other hir seruauants, went to hir Vncles, hauing tar[r]ied a day longer with my father, then she appoynted, though not so manye with me, as shee was welcome.

Ah *Philautus*, what torments diddest thou thinke poore *Fidus* endured, who now felt the flame euen to take full holde of his heart, and thinking by solitari-nesse to driue away melancholy, and by imagination to forget loue, I laboured no otherwise, then he that to

haue his Horſe ſtande ſtill, pricketh him with the ſpurre, or he that hauing fore eyes rubbeth them with ſalt water. At the laſt with continual abſtinence from meat, from company, from ſleepe, my body began to conſume, and my head to waxe idle, inſomuch that the ſuſtenance which perforce was thruſt into my mouth, was neuer diſgeſted, nor ye talke which came from my adle braines liked: For euer in my ſlumber me thought *Iffida* preſented hir ſelf, now with a countenance pleaſaunt and merry, ſtreight-waies with a colour full of wrath and miſchiefe.

My father no leſſe ſorrowfull for my diſeaſe, then ignorant of ye cauſe, ſent for diuerſ[e] Phiſitions, among the which ther came an *Italian*, who feeling my pulſes, caſting my water, and marking my lookes, commaunded the chamber to be voyded, and ſhutting the doore applyed this medicine to my malady. Gentleman, there is none that can better heale your wound than he yat made it, ſo that you ſhould haue ſent for *Cupid*, not *Aeſculapius*, for although they be both Gods, yet will they not meddle in each others office. *Appelles* will not goe about to amend *Lisippus* caruing, yet they both wrought *Alexander*: nor *Hippocrates* buſie himſelf with *Ouids* art, and yet they both deſcribed *Venus*. Your humour is to be purged not by the Apothecaries confections, but by the following of good counſaile. You are in loue *Fidus*? Which if you couer in a cloſe cheſt, will burne euery place before it burſt the locke. For as we know by Phiſick that poyſon wil diſperſe it ſelfe into euery veyne, before it part the hart: ſo I haue heard by thoſe yat in loue could fay ſomwhat, that it maimeth euerye parte, before it kill the Lyuer. If therefore you will make me priuie to all your deuifes, I will procure ſuch meanes, as you ſhall recouer in ſhort ſpace, otherwiſe if you ſeeke to conceale the partie, and encrease your paſſions, you ſhall but ſhorten your lyfe, and ſo looſe your Loue, for whoſe ſake you lyue.

When I heard my Phyſition ſo pat to hit my diſeaſe,

I could not difsemble with him, leaft he fhould bewray it, neither would I, in hope of remedy.

Vnto him I difcourfed the faithfull loue, which I bore to *Iffida*, and defcribed in euery perticular, as to you I haue done. Which he hearing, procured with in one daye, Lady *Iffida* to fee me, telling my Father, that my difeafe was but a confuming Feuer, which he hoped in fhort time to cure.

When my Lady came, and faw me fo altered in a moneth, wafted to the harde bones, more lyke a ghoaft then a lyuing creature, after many words of comfort (as women want none about ficke perfons) when ſhe ſaw opportunitie, ſhe asked me whether the *Italian* wer[e] my meſſenger, or if he were, whether his embafſage were true, which queſtion I thus aunſwered.

Lady to difsemble with the worlde, when I am departing from it, woulde profite me nothing with man, and hinder me much with God, to make my deathbed the place of deceit, might haften my death, and encrease my daunger.

I haue loued you long, and now at the length [I] muſt leaue you, whoſe harde heart I will not impute to diſcurteſie, but deſtinie, it contenteth me that I dyed in fayth, though I coulde not liue in fauour, neyther was I euer more deſirous to begin my loue, then I am now to ende my life. Things which cannot be altered are to be borne, not blamed: follies paſt are ſooner remembred then redreſſed, and time loſt [paſt] may well be repented, but neuer recalled. I will not recount the paſſions I haue ſuffered, I think the effect ſhow them, and now it is more behoo[ue]full for me to fall to praying for a new life, then to remember the olde: yet this I ad[de] (which though it merit no mercy to faue, it deſerueth thankes of a friend) that onely I loued thee, and liued for thee, and nowe dye for thee. And ſo turning on my left ſide, I fetched a deepe ſigh.

Iffyda the water ſtanding in hir eyes, claſping my

hand in hirs, with a fadde countenaunce answered mee thus.

MY good *Fidus*, if the encreasing of my sorrowes, might mittigate the extremitie of thy sicknes, I could be content to resolue my selfe into teares to ridde thee of trouble: but the making of a fresh wound in my body, is nothing to the healing of a festred fore in thy bowelles: for that such diseases are to be cured in the end, by the names of their originall. For as by Basill the Scorpion is engendred, and by the meanes of the same hearb destroyed: so loue which by time and fancie is bred in an idle head, is by time and fancie banished from the heart: or as the Salamander which being a long space nourished in the fire, at the last quencheth it, so affection hauing taking holde of the fancie, and liuing as it were in the minde of the louer, in tract of tyme altereth and chaungeth the heate, and turneth it to chilnesse.

It is no small grieffe to me *Fidus*, that I should bee thought to be the cause of thy languishing, and cannot be remedy of thy disease. For vnto thee I will reueale more then either wifdome would allowe, or my modestie permit.

And yet so much, as may acquit me of vngratitude towards thee, and ridde thee of the suspition conieued of me.

SO it is *Fidus* and my good friende, that about a two yeares past, ther was in court a Gentleman, not vnknown vnto thee, nor I think vnbeloued of thee, whose name I will not conceale, least thou shouldest eyther thinke me to forge, or him not worthy to be named. This Gentleman was called *Thirusus*, in all respectes so well qualified as had he not bene in loue with mee, I should haue bene enamoured of him.

But his hastinesse preuented my heate, who began to sue for that, which I was ready to proffer [offer],

whose sweete tale although I wished it to be true, yet at the first I could not beleue it: For that men in matters of loue haue as many wayes to deceiue, as they haue wordes to vtter.

I seemed straight laced, as one neither accustomed to such suites, nor willing to entertaine such a seruant, yet so warily, as putting him from me with my little finger, I drewe him to me with my whole hand.

For I floode in a great mam[m]ering, how I might behaue my selfe, least being too coye he might thinke mee proud, or vsing too much c[o]urtesie, he might iudge mee wanton. Thus long time I held him in a doubt, thinking there-by to haue iust tryall of his faith, or plaine knowledge of his falshood. In this manner I led my life almost one yeare, vntill with often meeting and diuers conferrences, I felt my selfe so wounded, that though I thought no heauen to my happe, yet I lyued as it were in hell till I had enioyed my hope.

For as the tree *Ebenus* though it no way be set in a flame, yet it burneth with sweete fauors: so my minde though it could not be fired, for that I thought my selfe wife, yet was it almost consumed to ashes with pleasaunt delights and sweete cogitations: in-somuch as it fared with mee, as it doth with the trees striken with thunder, which hauing the barkes founde, are brused in the bodye, for finding my outwarde partes with-out blemyshe, looking into my minde, coulde not see it with-out blowes.

I now perceiuing it high time to vse the Phisition, who was alwayes at hande, determined at the next meeting to conclud[e] such faithful and inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatning of friendes, nor the spight of fortune, nor the feare of death, should eyther alter or diminish: Which accordingly was then finished, and hath hether-to bene truely fulfilled.

Thirfus, as thou knowest hath euer since bene beyonde the Seas, the remembraunce of whose con-

stancie is the onely comfort of my life: neyther do I reioyce in any thing more, then in the fayth of my good *Thirfus*.

Then *Fidus* I appeale in this case to thy honestie, which shall determine of myne honour. Wouldest thou haue me inconstant to my olde friend, and faythfull to a newe? Knowest thou not that as the Almond tree beareth most fruite when he is olde, so loue hath greatest fayth when it groweth in age. It falleth out in loue, as it doth in Vines, for the young Vines bring the most wine but the olde the best: So tender loue maketh greatest shoue of blossomes, but tryed loue bringeth forth sweetest iuyce.

And yet I will say thus much, not to adde courage to thy attemptes, that I haue taken as great delight in thy company, as euer I did in anyes (my *Thirfus* onely excepted) which was the cause that oftentimes, I would eyther by questions moue thee to talke, or by quarrels incense thee to choller, perceiuing in thee a wit aunswerable to my desire, which I thought throughly to whet by some discourse. But wert thou in comlines *Alexander*, and my *Thirfus*, *Thersites*, wert thou *Vlyffes*, he *Mydas*, thou *Cræsus*, he *Codrus*, I would not forsake him to haue thee: no not if I might ther-by prolong thy life, or faue mine owne, so fast a roote hath true loue taken in my hart, that the more it is digged at, the deeper it groweth, the oftener it is cut, the lesse it bleedeth, and the more it is loaden, the better it beareth.

What is there in this vile earth that more commendeth a woman then constancie? It is neyther his wit, though it be excellent that I esteeme, neyther his byrth though it be noble, nor his bringing vppe, which hath alwayes bene courtlye, but onely his constancie and my fayth, which no torments, no tyrant, not death shall dissolue. For neuer shall it be said that *Iffyda* was false to *Thirfus*, though *Thirfus* bee faythlesse (which the Gods forfend) vnto *Iffyda*.

For as *Amulius* the cunning painter so portrayed *Minerua*, that which waye so-euer one cast his eye, she alwayes behelde him: so hath *Cupid* so exquisitely drawne the Image of *Thirfus* in my heart, that what way so-euer I glaunce, mee thinketh hee looketh stedfastlye vppon me: in-somuch that when I haue seene any to gaze on my beautye (simple God wotte though it bee) I haue wished to haue the eyes of *Augustus Cæsar* to dymme their sightes with the sharp and scorching beames.

Such force hath time and triall wrought, that if *Thirfus* shoulde dye I woulde be buried with him, imitating the Eagle which *Sesta* a Virgin brought vp, who seeing the bones of the Virgin cast into the fire, threw him selfe in with them, and burnt himself with them. Or *Hippocrates* Twinnes, who were borne together, laughed together, wept together, and dyed together.

For as *Alexander* woulde be engrauen of no one man, in a precious stone, but onely of *Pergoteles*: so would I haue my picture imprinted in no heart, but in his, by *Thirfus*.

Consider with thy selfe *Fidus*, that a faire woman with-out constancie, is not vnlyke vnto a greene tree without fruit, resembling the Counterfait that *Praxitiles* made for *Flora*, before the which if one stoode directly, it seemed to weepe, if on the left side to laugh, if on the other side to sleepe: where-by he noted the light behaiour of hir, which could not in one constant shadow be set downe.

And yet for ye great good wil thou bearest me, I can not reiect thy seruice, but I will not admit thy loue. But if either my friends, or my selfe, my goods, or my good will may stande thee in sleede, vse me, trust mee, commaund me, as farre soorth, as thou canst with modestie, and I may graunt with mine honour. If to talke with me, or continually to be in thy company, may in any respect satisfie thy desire, assure thy selfe, I wil attend on thee, as dilygently as thy Nourse,

and bee more carefull for thee, then thy Phisition. More I can not promise, without breach of my faith, more thou canst not aske without the suspition of folly.

Heere *Fidus* take this Diamond, which I haue h[e]ard olde women say, to haue bene of great force, against idle thoughts, vayne dreames, and phrenticke imaginations, which if it doe thee no good, assure thy selfe it can do thee no harme, and better I thinke it against such enchanted fantasies, then either *Homers Moly*, or *Plinyes Centaurio*.

When my Lady had ended this straunge discourse, I was striken into such a maze, that for the space almost of halfe an houre, I lay as it had ben in a traunce, mine eyes almost standing in my head without motion, my face without colour, my mouth without breath, in so much that *Iffida* began to scrich[e] out, and call company, which called me also to my selfe, and then with a faint and trembling tongue, I vttered these words. Lady I cannot vse as many words as I would, bicause you see I am weake, nor giue so many thanks as I should, for that you deserue infinite. If *Thirfus* haue planted the Vine, I wil[l] not gather the grapes: neither is it reason, that he hauing sowed with payne, that I should reape the ple[a]sure. This sufficeth me and delighteth me not a lit[t]le, yat you are so faithfull, and he so fortunate. Yet good lady, let me obtain one smal fute, which derogating nothing from your true loue, must needes be lawful, that is, that I may in this my sicknesse enioy your company, and if I recouer, be admitted as your seruauant: the one wil hasten my health, the other prolong my lyfe. She courteously graunted both, and so carefully tended me in my sicknesse, that what with hir merry sporting, and good nourishing, I began to gather vp my crumbes, and in short time to walke into a gallerie, neere adioyning vnto my chamber, wher she disdained not to lead me, and so at al times to vse me, as though I had ben *Thirfus*. Euery euening she wold put forth

either* some pretie question, or vtter some me[r]ry conceit, to driue me from melancholy. There was no broth that would downe, but of hir making, no meat but of hir dressing, no sleepe enter into mine eyes, but by hir finging, infomuch as she was both my Nurse, my Cooke, and my Phisition. Being thus by hir for the space of one moneth cherishe[d], I waxed strong and so lustie, as though I had neuer bene sicke.

Now *Philautus* iudge not parcially, whether was she a lady of greater constancie towards *Thirusus*, or courtesie towards me?

Philautus thus aunswered. Now surely *Fidus* in my opinion, she was no lesse to be commended for keeping hir faith inuiolable, then to be praised for giuing such almes vnto thee, which good behauiour, differeth farre from the nature of our *Italian* Dames, who if they be constant they dispise al other that seeme to loue them. But I long yet to heare the ende, for me thinketh a [mat]ter begon with such heate, shoulde not ende with a bitter colde.

O *Philautus*, the ende is short and lamentable, but as it is haue it.

SHe after long recreating of hir selfe in the country, repayed againe to the court, and so did I also, wher I lyued, as the Elephant doth by aire, with the sight of my Lady, who euer vsed me in all hir secrets as one that she most trusted. But my ioyes were too great to last, for euen in the middle of my blisse, there came tidings to *Iffida*, that *Thirusus* was slayn by the *Turkes*, being then in paye with the King of *Spaine*, which battaile was so bloody, that many gentlemen lost their lyues.

Iffida so distraught of hir wits, with these newes fell into a phrensie, hauing nothing in hir mouth, but alwayes this, *Thirusus* slayne, *Thirusus* slayne, euer d[o]ubling this speach with such pitiful cryes and shri[t]ches, as it would haue moued the fouldiers of *Vlisses*

to sorrow. At the last by good keeping, and such meanes as by Phisicke were provided, she came againe to hir selfe, vnto whom I writ many letters to take patiently the death of him, whose life could not be recalled, diuers she aunswered, which I will shewe you at my better leasure.

But this was most straunge, that no fute coulde allure hir againe to loue, but euer shee lyued all in blacke, not once comming where she was most fought for. But with-in the terme of five yeares, she began a lyttle to lysten to mine old fute, of whose faithfull meaning she had such tryall, as she coulde not thinke that either my loue was buylded vppon lust, or deceipt.

But destenie cut off my loue, by the cutting off hir lyfe, for falling into a hot pestilent feuer, she dyed, and how I tooke it, I meane not to tell it* : but forsaking the Court presently, I haue heere lyued euer since, and so meane vntill Death shall call me.

NOW Gentlemen I haue helde you too long, I feare me, but I haue ended at the last. You see what Loue is, begon with grieffe, continued with sorrowe, ended with death. A paine full of pleasure, a ioye replenished with misery, a Heauen, a Hell, a God, a Diuell, and what not, that either hath in it solace or sorrowe? Where the dayes are spent in thoughts, the nights in dreames, both in daunger, either beguyling us of that we had, or promising vs that we had [haue] not. Full of ieaalousie with-out cause, and voyde of feare when there is cause: and so many inconueniences hanging vpon it, as to reckon them all were infinite, and to taste but one of them, intollerable.

Yet in these dayes, it is thought the signes of a good wit, and the only vertue peculyar to a courtier, For loue they say is in young Gentlemen, in clownes it is lust, in olde men dotage, when it is in al menne, madnesse.

But you *Philautus*, whose bloud is in his chieft

heate, are to take great care, leaft being ouer-warmed with loue, it fo inflame the liuer, as it driue you into a consumption.

And thus the olde man brought them into dinner, wher they hauing taken their repaft, *Philautus* afwell in the name of *Euphues* as his own, gaue this anfwer to the old mans tale, and thefe or the like thankes for his coft and curtefie.

Father, I thanke you, no leffe for your talke which I found pleafaunt, then for your counsell, which I accompt profitable, and fo much for your great cheere and curteous entertainment as it deferueth of thofe that can-not deferue any.

I perceiue in England the woemen and men are in loue conftant, to ftraungers curteous, and bountifull in hospitalitie, the two latter we haue tryed to your coft, the other we haue heard to your paines, and may iuftifie them al wherfoeuer we become to your praifes and our pleasure. This only we craue, that neceffitie may excufe our boldneffe, and for amendes we will vfe fuch meanes, as although we can-not make you gaine much, yet you fhall loofe little.

Then *Fidus* taking *Philautus* by the hand, fpake thus to them both.

Gentle-men and friendes, I am afhamed to receiue fo many thankes for fo fmall curtefie, and fo farre off it is for me to looke for amends for my coft, as I defire nothing more then to make you ammendes for your company, and your good wills [will] in accompting well of ill fare: onely this I craue, that at your returne, after you fhall be feafted of great perfonages, you vo[u]chsafe to vifitte the cotage of poore *Fidus*, where you fhall be no leffe welcome than *Iupiter* was to *Bacchus*: Then *Euphues*.

We haue troubled you too long, and high tyme it is for poore Pilgrimes to take the daye before them, leaft being be-nighted, they ftraine curtefie in an other place, and as we fay in *Athens*, fifhe and geffe in three

dayes are stale : Not-withstanding we will be bold to see you, and in the meane season we thank you, and euer, as we ought, we will pray for you.

Thus after many farewelles, with as many welcomes of the one side, as thankes of the other, they departed, and framed their steppes towards London. And to driue away the time, *Euphues* began thus to instruct *Philautus*.

THou seest *Philautus* the curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the trueth) to excell, which warneth vs both to be thankfull for the benefits we receiue, and circumspect in the behaiour we vse, least being vnmindfull of good turnes, we bee accompted ingrate, and being dissolute in our liues, we be thought impudent.

When we come into London, wee shall walke in the garden of the worlde, where amonge many flowers we shall see some weedes, sweete Roses and sharpe Nettles, pleasaunt Lillyes and pricking Thornes, high Vines and lowe Hedges. All thinges (as the fame goeth) that maye eyther please the sight, or dislike the smell, eyther feede the eye with delight, or fill the nose with infection.

Then good *Philautus* lette the care I haue of thee be in steede of graue counsell, and my good will towards thee in place of wisdome.

I hadde rather thou shouldest walke amonge the beddes of w[h]ol[e]some potte-herbes, then the knottes of pleasaunt flowers, and better shalt thou finde it to gather Garlyke for thy stomack, then a sweete Violet for thy fences.

I feare mee *Philautus*, that seeing the amyable faces of the Englyshe Ladyes, thou wilt cast off[f] all care both of my counsaile and thine owne credit. For wel I know that a fresh colour doth easily dim a quicke sight, that a sweete Rose doth soonest pearce a fine sent, that pleasaunt sirroppes doth chiefeliest infecte a delicate taste, that beautifull women do first of all

allure them that haue the wantonnest eyes and the whitest mouthes.

A straunge tree there is, called *Alpina*, which bringeth forth the fayrest blossomes of all trees, which the Bee eyther suspecting to be venemous, or misliking bicause it is so glorious, neither tasteth it, nor cometh neere it.

In the like case *Philautus* would I haue thee to imitate the Bee, that when thou shalt beholde the amiable blossomes of the *Alpine* tree in any woemanne, thou shunne them, as a place infected eyther with poyson to kill thee, or honnye to deceiue thee: For it were more conuenient thou shouldest pull out thine eyes and liue with-out loue, then to haue them cleare and be infected with lust.

Thou must chuse a woeman as the Lapidarie doth a true Sapphire, who when he seeth it to glister, couereth it with oyle, and then if it shine, he alloweth it, if not, hee breaketh it: So if thou fall in loue with one that is beautifull, cast some kynde of coulour in hir face, eyther as it were myflynge [misliking] hir behauiour, or hearing of hir lightnesse, and if then shee looke as fayre as before, wooe hir, win hir, and weare hir.

Then my good friende, consider with thy selfe what thou art, an *Italian*, where thou art, in England, whome thou shalt loue if thou fall into that vaine, an Aungell: let not thy eye go beyond thy eare, nor thy tongue so farre as thy feete.

And thus I coniure thee, that of all thinges that thou refrayne from the hot fire of affection.

For as the precious stone *Autharfitis* beeing throwne into the fyre looketh blacke and halfe dead, but being cast into the water glistreth like the Sunne beames: so the precious minde of man once put into the flame of loue, is as it were vglye, and loseth his vertue, but sprinckled with the water of wisdome, and detestation of such fond delightes, it shineth like the golden rayes of *Phæbus*.

And it shall not be amisse, though my Phisicke be

simple, to prescribe a straight diot [diet] before thou fall into thine olde defease.

First let thy apparell be but meane, neyther too braue to shew thy pride, nor too base to bewray thy pouertie, be as careful to keepe thy mouth from wine, as thy fingers from fyre. Wine is the glasse of the minde, and the onely sauce that *Bacchus* gaue *Ceres* when he fell in loue: be not daintie mouthed, a fine taste noteth the fond appetites, that *Venus* sayde hir *Adonis* to haue, who seing him to take chiefeest delight in coastle [costlie] cates, smyling sayd this. I am glad that my *Adonis* hath a sweete tooth in his head, and who knoweth not what followeth. But I will not wade too farre, seeing heeretofore as wel in my cooling card, as at diuers other times, I haue giuen thee a caueat, in this vanity of loue to haue a care: and yet me thinketh the more I warne thee, the lesse I dare trust thee, for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

When *Euphues* had ended, *Philautus* thus began.

E*Vphues*, I thinke thou wast borne with this word loue in thy mouth, or yat thou art bewitched with it in minde, for ther is scarce three words vttered to me, but the third is Loue: which how often I haue aunswered thou knowest, and yet that I speake as I thinke, thou neuer beleueest: either thinking thy selfe, a God, to know thoughts, or me worse than a Diuell, not to acknowledge them. When I shall giue anye occasion, warne me, and that I should giue none, thou hast already armed me, so that this perswade thy selfe, I wil sticke as close to thee, as the soale doth to the shoe. But truely, I must needes commende the courtesie of *England*, and olde *Fidus* for his constancie to his Lady *Iffida*, and hir faith to hir friende *Thirsus*, the remembrance of which discourse didde often bring into my minde the hate I bore to *Lucilla*, who loued all, and was not found faithfull to any. But I lette that passe, least thou come in againe with thy fa-burthen, and hit

me in the teeth with loue, for thou haft fo charmed me, that I dare not fpeake any word that may be wrested to charitie, leaft thou fay, I meane Loue, and in truth, I thinke there is no more difference betweene them, then betweene a Broome, and a Beefome.

I will follow thy dyot [diet] and thy counsayle, I thanke thee for thy good will, fo that I wil now walke vnder thy shadowe and be at thy commaundement: Not fo aunfwered *Euphues*, but if thou follow me, I dare be thy warrant we will not offend much. Much talke ther was in the way, which much shortned their way: and at last they came to London, where they met diuers straungers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen who much delighted in ye company of *Euphues*, whom they found both sober and wise, yet some times mer[r]y and pleafant. They wer brought into al places of ye citie, and lodged at ye last in a Merchaunts house, wher they continued till a certeine breach. They vsed continually the Court, in ye which *Euphues* tooke fuch delyght, yat he accompted al ye praifes he hard of it before, rather to be enuious, then otherwise, and to be parciall, in* not giuing fo much as it deserued, and yet to be pardoned bicaufe they coulde not. It happened yat these English gentlemen conducted these two straungers to a place, where diuers gentlewomen wer: some courtiers, others of ye country: Wher being welcome, they frequented almost euey day for ye space of one moneth, enterteing of time in courtly pastimes, though not in ye court, infomuch yat if they came not, they wer sent for, and fo vsed as they had ben countrymen, not straungers. *Philautus* with this continual acceffe and often conference with gentlewomen, began to weane himfelfe from ye counsaile of *Euphues*, and to wed his eyes to the comelines of Ladies, yet fo warily as neither his friend could by narrow watching discouer it, neither did he by any wanton countenance, bewray it, but carying the Image of Loue, engrauen in ye bottome of his hart, and the

picture of courtesie, imprinted in his face, he was thought to *Euphues* courtly, and knowen to himselfe comfortlesse. Among a number of Ladyes he fixed his eyes vpon one, whose countenance seemed to promise mercy, and threaten mischief, intermedling a desire of liking, with a disdain of loue : shewing hir selfe in courtesie to be familiar with al, and with a certain com[e]ly pride to accept none, whose wit wold commonly taunt without despite, but not without disport, as one yat seemed to abhorre loue worse than lust, and lust worse then murder, of greater beautie then birth, and yet of lesse beautie then honestie, which gate hir more honor by vertue then nature could by Arte, or fortune might by promotion, she was redy of answer, yet wary : shrill of speech, yet sweet : in al hir passions so temperate, as in hir greatest mirth none wold think hir wanton, neither in hir deepest grief solum [fullen], but alwaies to looke with so sober cheerfulness, as it was hardly thought wher she wer more commended for hir grauitie of ye aged, or for hir courtlines of ye youth : oftentimes delighted to heare discourses of loue, but euer desirous to be instructed in learning : somewhat curious to keepe hir beautie, which made hir com[e]ly[e], but more careful to increase hir credit, which made hir commendable : not adding ye length of a haire to courtlines, yat might detract ye bredth of a haire from chastitie : In al[l] hir talke so pleasant, in al hir lookes so amiable, so graue modestie ioyned with so wittie mirth, yat they yat wer entangled with hir beautie, wer inforced to prefer hir wit before their wils : and they yat loued hir vertue, wer compelled to prefer their affections before hir wisdome : Whose rare qualyties, caused so straunge euent, yat the wise were allured to vanitie, and the wantons to vertue, much lyke ye riuer in *Arabia*, which turneth golde to drosse, and durt to siluer. In conclusion, ther wanted nothing in this English Angell yat nature might adde for perfection, or fortune could giue for wealth, or god doth commonly bestow on mortal creatures : And more easie it is in ye description of so

rare a perfonage, to imagine what ſhe had not, then to repeat al ſhe had. But ſuch a one ſhe was, as almoſt they all are yat ferue ſo noble a Prince, ſuch virgins cary lights before ſuch a *Veſta*, ſuch Nymphes, arrowes with ſuch a *Diana*. But why go I about to ſet hir in black and white, whome *Philautus* is now with all colours importraying in ye Table of his hart. And ſurely I think by this he is half mad, whom long ſince, I left in a great maze. *Philautus* viewing all theſe things, and more then I haue vttered (for yat the louers eye perceth deeper) wythdrew himſelfe ſecretly into his lodging and locking his [the] dore, began to debate with himſelfe in this manner.

AH thrice vnfortunate is he that is once faithful, and better it is to be mercieſſe ſouldiour, then a true louer: the one liueth by an others death, ye other dyeth by his owne life. What ſtraunge fits be theſe *Philautus* yat burne thee with ſuch a heate, yat thou ſhakeſt for cold, and all thy body in a ſhiuering ſweat, in a flaming yce, melteth like wax and hardeneth like the Adama[n]t? Is it loue? then would it were death: for likelier it is yat I ſhould looſe my life, then win my Loue. Ah *Camilla*, but why do I name thee, when thou doſt not heare me, *Camilla*, name thee I will, though thou hate me. But alas ye ſound of thy name doth make me ſound for grief. What is in me yat thou ſhouldeſt not diſpiſe, and what is ther not in thee that I ſhould not wonder at. Thou a woman, ye laſt thing God made, and therefore ye beſt. I a man yat could not liue without thee, and therefore ye worſt. Al things wer made for man, as a ſouereign, and man made for woman, as a ſlaue. O *Camilla*, woulde either thou hadſt ben bred in *Italy*, or I in *England*, or wold thy vertues wer leſſe then thy beautie, or my vertues greater then my affectiones.

I ſee that *India* bringeth golde, but *England* breedeth goodneſſe: And had not *England* beene thruſt into a corner of the world it would haue filled ye whole world

with woe. Where such women are as we haue talked of in *Italy*, heard of in *Rome*, read of in *Greece*, but neuer found but in this Island: And for my part (I speake softly, bicause I will not heare my selfe) would there were none such here, or such euery wher. Ah fond *Euphues* my deere friend, but a simple foole if thou beleuee now thy cooling Carde, and an obstinate foole if thou do not recant it. But it may be thou layest that Carde for ye eleuation of *Naples* like an Astronomer. If it wer so I forgiue thee, for I must beleuee thee, if for the whole world. Behold *England*, wher *Camilla* was borne, the flower of courtesie, the picture of comelynesse: one that shameth *Venus*, being some-what fairer, but much more vertuous, and stayneth *Diana* being as chaste, but much more amiable. I but *Philautus* ye more beuti[beautie] she hath, ye more pride, and ye more vertue ye more precisenes. The Pecoock is a Bird for none but *Iuno*, the Doue, for none but *Vesta*: None must wear *Venus* in a Tablet, but *Alexander*, none *Pallas* in a ring but *Vlyffes*. For as there is but one *Phænix* in the world, so is there but one tree in *Arabia*, where-in she buyldeth, and as there is but one *Camilla* to be heard off, so is ther but one *Cæsar* that she wil[l] like off. Why then *Philautus* what resteth for thee but to dye with patience, se[e]ing thou mayst not lyue with ple[a]sure. When thy disease is so daungerous yat the third letting of blood is not able to recouer thee, when neither *Ariadnes* thrid [threed], nor *Sibillas* bough, nor *Medeas* feede, may remedy thy grieffe. Dye, dye, *Philautus*, rather with a secret scarre, then an open scorne. *Patroclus* can-not maske in *Achilles* armour without a maine [maime], nor *Philautus* in the English Court without a mocke. I but ther is no Pearle so hard but Viniger breaketh it, no Diamond so stony, but blood mollyfieth, no hart, so stif but Loue weakeneth it. And what then? Bicause shee may loue one, is it necessarye shee should loue thee? Bee there not infinite in *England*, who as farre exceede thee in wealth, as she doth all the *Italians* in wisedome,

and are as farre about thee in all qualities of the body, as she is about them in all gifts of the minde? Doest thou not see every minute the noble youth of *England* frequent the Court, with no lesse courage than thou cowardise. If Courtlye brauery, may allure hir, who more gallant, then they? If personage, who more valyant? If wit [wittie,] who more sharp, if byrth, who more noble, if vertue, who more deuoute?

When there are all things in them that shoulde delygth a Ladye, and no one thing in thee that is in them, with what face *Philautus* canst thou desire, which they can-not deserue, or with what seruice deserue that, whiche so manye desyre before thee?

The more beautye *Camilla* hath, the lesse hope shouldest thou haue: and thinke not but the bayte that caught thee, hath beguiled other Englyshe-men or now. Infantes they canne loue, neyther so hard h[e]arted to despyse it, nor so sypmle not to discern it.

It is likely then *Philautus* that the Foxe will let the Grapes hange for the Goose, or the English-man bequeath beautie to the *Italian*? No no *Philautus* assure thy selfe, there is no *Venus* but she hath hir Temple, where on the one side *Vulcan* may knocke but *Mars* shall enter: no Sainte but hath hir shrine, and he that can-not wyne with a *Pater noster*, must offer a penny.

And as rare it is to see the Sunne with-out a light, as a fayre woeman with-out a louer, and as neere is Fancie to Beautie, as the pricke to the Rose, as the stalke to the rynde, as the earth to the roote.

Doest thou not thinke that hourelly shee is serued and sued vnto, of thy betters in byrth, thy equal[l]es in wealch, thy* inferiors in no respect.

If then she haue giuen hir fayth, darest thou call hir honour into suspition of falshood?

If she refuse such vaine delightes, wilt thou bring hir wisdome into the compasse of folly?

If she loue so beautiful a peece, then wil she not be vnconstant: If she vow virginie, so chaste a Lady cannot be periured: and of two things the one of these

muſt be true, that eyther hir minde is alreadye ſo weaned from loue, that ſhe is not to be moued, or ſo ſettled in loue, that ſhe is not to be remoued.

I but it maye bee, that ſo younge and tender a heart hath not felte the impreſſion of Loue: I but it cannot bee, that ſo rare perfection ſhould wante that which they all wiſh, affection.

A Roſe is ſweeter in the budde, then full blowne. Young twigges are ſooner bent then olde trees. White Snowe ſooner melted then hard Yce: which proueth that the younger ſhee is, the ſooner ſhe is to bee wooed, and the fayrer ſhee is, the likelier to be wonne. Who will not run with *Atlanta*, though he be lame? Who would not wraſtle with *Cleopatra*, though he were ſicke? Who feareth to loue *Camilla*, though he were blinde?

Ah beautie, ſuch is thy force, that *Vulcan* courteth *Venus*, ſhe for comlineſſe a Goddeſſe, he for vglyneſſe a diuell, more fit to ſtrike with a hammer in his forge, then to holde a Lute in thy chamber.

Whether doſt thou wade *Philautus* in launcing the wound thou ſhoudeſt taint, and pricking the heart which asketh a plaifter: for in deciphering what ſhe is, thou haſt forgotten what thou thy ſelfe art, and being daſeled with hir beautie, thou ſeeſt not thine own baſeneſſe. Thou art an *Italian* poore *Philautus*, as much miſliked for the vice of thy countrey, as ſhe meruailed at for the vertue of hers, and with no leſſe ſhame doſt thou heare, then know with grieve. How if any *English-man* be infected with any myſdemeanour, they ſay with one mouth, hee is *Italionated*: ſo odious is that nation to this, that the very man is no leſſe hated for the name, then the countrey for the manners.

O *Italy* I muſt loue thee, bicauſe I was borne in thee, but if the infection of the ayre be ſuch, as whoſoeuer breede in thee, is poyſoned by thee, then had I rather be a Baſtard to the Turke *Ottomo*, then heire to the Emperour *Nero*.

Thou which here-tofore waſt moſt famous for vic-

tories, art become most infamous by thy vices, as much disdained now for thy bea[st]lines in peace, as once feared for thy battayles in warre, thy *Cæsar* being turned to a vicar, thy Confulles to Cardinalles, thy sacred Senate of three hundred graue Counsellors, to a shamelesse Sinod of three thousand greedy caterpillers. Where there is no vice punished, no vertue prayed, where none is long loued if he do not ill, where none shal be long loued if he do well. But I leaue to name thy finnes, which no Syphers[Ciphers] can number, and I would I were as free from the infection of some of them, as I am far from the reckoning of all of them, or would I were as much enuied for good, as thou art pittied for ill.

Philautus would thou haddest neuer liued in *Naples* or neuer left it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisdome, daunger and desire.

Shall I go and attyre my felse in costly apparell, tushe a faire pearle in a Murrians eare cannot make him white? Shall I ruffle in new deuices, with Chaines, with Bracelettes, with Ringes and Robes, tushe the precious Stones of *Manfolus* Sepulchre cannot make the dead carcasfe sweete.

Shall I curle my hayre, colour my face, counterfayte courtlynesse? tushe there is no paynting can make a pycture sensible. No no *Philautus*, eyther swallowe the iuyce of *Mandrak[e]*, which maye cast thee into a dead sleepe, or chewe the hearbe Cheruell, which may cause thee to mistake euery thing, so shalt thou either dye in thy slumber, or thinke *Camilla* deformed by thy potion.

No I can-not do so though I would, neither* would* I* though* I* could.* But suppose thou thinke thy felse in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this only be cast in thy teethe as an obloquie, thou art an *Italian*.

I but all that be blacke digge not for coales, all things that breede in the mudde, are not Euets, all that are borne in *Italy*, be not ill. She will not think[enquire]

what most are, but enquire what I am. Euerye one that fucketh a Wolfe is not rauening, ther is no councrey but hath some as bad as *Italy*, many that haue worfe, none but hath some. And canst thou thinke that an English Gentleman wil suffer an *Italian* to be his Riual[1]? No, no, thou must either put vp a quarrell with shame, or trye the Combat with perill. An English man hath three qualyties, he can suffer no partner in his loue, no straunger to be his equal, nor to be dared by any. Then *Philautus* be as wary of thy life, as careful for thy loue: thou must at *Rome*, reuerence *Romulus*, in *Boetia* *Hercules*, in *Englande* those that dwell there, els shalt thou not lyue there.

Ah Loue what wrong doest thou me, which once beguiledest me with yat I had, and now beheaddest me for that I haue not. The loue I bore to *Lucilla* was cold water, the loue I owe *Camilla* hoate fire, the firste was ended with defame, the last must beginne with death.

I see now that as the refiluation of an Ague is desperate, and the second opening of a veyne deadly, so the renuing of loue is, I know not what to terme it, worfe then death, and as bad, as what is worst. I perceiue at the last the punishment of loue is to liue. Thou art heere a straunger without acquaintance, no friend to speake for thee, no one to care for thee, *Euphues* will laugh at thee if he know it, and thou wilt weepe if he know it not. O infortunate *Philautus*, born in the wane of the Moone, and as lykely [like] to obtain thy wish, as the Wolfe is to catch [eate] the Moone. But why goe I about to quench fire with a sword, or with affection to mortifie my loue?

O my *Euphues*, would I had thy wit, or thou my wil. Shall I vtter this to thee, but thou art more likely to correct my follyes with counsaile, then to comfort me with any pretie conceit. Thou wilt say that she is a Lady of great credit, and I heere of no countenance. I but *Euphues*, low trees haue their tops, smal sparkes their heat, the Flye his splene, ye Ant hir gall, *Philautus* his affection, which is neither ruled by reason, nor

led by appointment. Thou broughtest me into *Englande* *Euphues* to see and am blynde, to seeke aduenges, and I haue lost myself, to remedy loue, and I am now past cure, much like *Seriphuis* ye [that] ole drudge in *Naples*, who coueting to heale his bearded eye, put it out. My thoughts are high, my fortune low, and I resemble that foolish Pilot, who hoyseth vp all his sayles, and hath no winde, and launc[h]eth out his ship, and hath no water. Ah Loue thou takest away my tast, and prouokest mine appetite, yet if *Euphues* would be as willing to further me now, as he was once wily to hinder me, I should think my self fortunate and all yate are not amorous to be fooles. There is a stone in the floud of *Thracia*, yate whofoeuer findeth it, is neuer after grieued, I would I had yate stone in my mouth, or that my body were in yate Riuer, yate either I might be without grieffe, or without lyfe. And with these wordes, *Euphues* knocked at the dore, which *Philautus* opened pretending drouinesse, and excusing his absence by Idlennesse, vnto whom *Euphues* sayd.

What *Philautus* doest thou shunne the Courte, to sleepe in a corner, as one either cloyed with delight, or hauing surfettted with desire, beleue me *Philautus* if the winde be in that doore, or thou so deuout to fall from beautie to thy beads, and to forsake ye court to lyue in a Cloister, I cannot tel whether I should more wonder at thy fortune, or prayse thy wisedome, but I feare me, if I liue to see thee so holy, I shall be an old man before I dye, or if thou dye not before thou be so pure, thou shalt be more meruayled at for thy years, then esteemed for thy vertues. In sooth my good friende, if I should tarry a yeare in *England*, I could not abide an houre in my chamber, for I know not how it cometh to passe, yate in earth I thinke no other Paradise, such varietie of delights to allure a courtly eye, such rare puritie to draw a well disposed minde, yate I know not whether they be in *Englande* more amorous or vertuous, whether I should thinke my time best bestowed, in viewing goodly Ladies, or hearing godly lessons. I

had thought no woman to excel *Liuvia* in ye world, but now I see yat in *England* they be al as good, none worfe, many better, infomuch yat I am enforced to thinke, yat it is as rare to see a beautifull woman in *England* without vertue, as to see a faire woman in *Italy* without pride. Curteous they are without coy-nes, but not without a care, amiable without pride, but not without courtlines: mer[r]y without curiositie, but not without measure, so yat conferring ye Ladies of *Greece*, with ye ladies of *Italy*, I finde the best but indifferent, and comparing both countries with ye Ladies of *England*, I accompt them al stark naught. And truly *Philautus* thou shalt not shriue me like a ghostly father, for to thee I will confesse in two things my extreme folly, ye one in louing *Lucilla*, who in comparifon of these had no spark of beautie, ye other for making a cooling card against women, when I see these to haue so much vertue, for yat in the first I must acknowledge my iudgement raw, to discern shadowes, and rash in the latter to giue so peremtory sentence, in both I thinke my selfe, to haue erred so much, that I recant both, beeing ready to take any penaunce thou shalt enioyne me, whether it be a faggot for Heresie, or a fine for Hipocrisie. An Hereticke I was by mine inuectiue against women, and no lesse then an Hipocrite for dissembing with thee, for nowe *Philautus* I am of that minde that women, but *Philautus* taking holde of this discourse, interrupted him with a sodaine reply, as followeth.

STaye *Euphues*, I can leuell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vttereth the minde, and the out-ward speach bewrayeth ye inward spirit. For as a good roote is knowen by a faire blossome, so is the substaunce of the heart noted by ye shew of the countenaunce. I can see day at a little hole, thou must halt cunningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play with the bayt, that I feare thou hast swallowed,

thinking with a Myst, to make my sight blynde, bicause I shold not perceiue thy eyes bleared, but in faithe *Eupheus*, I am nowe as well acquainted with thy conditions as with thy person, and vse hath made me so expert in thy dealyngs, that well thou mayest iuggle with the world, but thou shalt neuer deceiue me.

A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins, thou mayst happely forswear thy selfe, but thou shalt neuer delude me. I know thee now as readely by thy visard as thy visage: It is a blynde Goose that knoweth not a Foxe from a Fearne-bush, and a foolish fellow that cannot discerne craft from conscience, being once coufened. But why should I lament thy follyes with grieue, when thou seemest to colour them with deceite. Ah *Euphues* I loue thee well, but thou hatest thy selfe, and seekest to heape more harms on thy head by a little wit, then thou shalt euer claw of by thy great wisdom, al fire is not quenched by water, thou hast not loue in a string, affection is not thy slaue, you [thou] canst not leaue when thou listest. With what face *Euphues* canst thou returne to thy vomit, seeming with the greedy hounde to lap vp that which thou diddest cast vp. I am ashamed to rehearse the tearmes that once thou diddest vtter of malice against women, and art thou not ashamed now again to recant them? they must needs think thee either enuious vpon smal occasion, or amorous vpon a light cause, and then will they all be as ready to hate thee for thy spight, as to laugh at thee for thy loosenesse. No *Euphues* so deepe a wound cannot be healed with so light a playster, thou maist by arte recouer the skin, but thou canst neuer couer the skarre, thou maist flatter with fooles bicause thou art wise, but the wise will euer marke thee for a foole. Then sure I cannot see what thou gainest if the simple condemne thee of flatterie, and the graue of folly. Is thy cooling Carde of this propertie, to quench fyre in others, and to kindle flames in thee? or is it a whetstone to make thee sharpe and vs blunt, or a sword to

cut wounds in me and cure them in *Euphues*? Why didst thou write that agaynst them thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is lawfull for the Phisition to surfet, for the shepheard to wander, for *Euphues* to prescribe what he will, and do what he lyst.

The sick patient must keepe a straight diot [dyet], the silly sheepe a narrow folde, poore *Philautus* must beleuee *Euphues* and all louers (he onely excepted) are cooled with a carde of teene [tenne], or rather fooled with a vaine toy. Is this thy professed puritie to crye *peccauit*? thinking it as great sinne to be honest, as shame not to be amorous, thou that diddest blaspheme the noble sex of women with-out cause, dost thou now commit Idolatrie with them with-out care? obseruing as little grauitie then in thine vnbrideled furie, as you [thou] dost now reason by thy disordinate fancie. I see now that there is nothing more smooth then glasse, yet nothing more brittle, nothing more faire then snow, yet nothing les firm, nothing more fine then witte, yet nothing more fickle. For as *Polypus* vpon what rock soeuer he liketh, turneth himselfe into the same likenesse, or as the bird *Piralis* sitting vpon white cloth is white, vpon greene, greene, and changeth hir colour with euery cloth, or as our changeable filk, turned to ye Sunne hath many colours, and turned backe the contrary, so wit shippeth it self to euery conceit being constant in nothing but inconstancie. Wher is now thy conference with *Atheos*, thy deuotion, thy Diuinitie? Thou sayest that I am fallen from beautie to my beades, and I see thou art come from thy booke to beastlines, from coting of ye scriptures, to courting with Ladies, from *Paule* to *Ouid*, from the Prophets to Poets, resembling ye wanton *Diophantus*, who refused his mothers blessing, to heare a song, and thou forsakest Gods blessing to sit in a warme Sunne. But thou *Euphues* thinkest to haue thy prerogatiue (which others will not graunt thee for a priuiledge) that vnder the couler [colour] of wit, thou maist be accounted wise and,

being obstinate, thou art to be thought singuler. There is no coyne good filuer, but thy half-penny, if thy glasse glister it must needs be gold, if you [thou] speake a sentence it must be a law, if giue a censer an oracle, if dreame a Prophecie, if coniecture a truth: inso-much, yat I am brought into a doubt, whether I should more lament in thee, thy want of gouer[ne]ment, or laugh at thy fained grauity: But as that rude Poette *Cherilus* hadde nothing to be noted in his verses, but onely the name of *Alexander*, nor that rurall Poet *Daretus* any thing to couer his deformed ape, but a white curtain, so *Euphues* hath no one thing to shadow his shamelesse wickednes, but onely a shew of wit. I speake al this *Euphues*, not that I enuie thy estate, but that I pittie it, and in this I haue discharged the duetye of a friend, in that I haue not wincked at thy folly. Thou art in loue *Euphues*, contrarie to thine o[a]th, thine honor, thine honestie, neither would any professing that thou doest, liue as thou doest, which is no lesse grief to me than shame to thee: excuse thou maist make to me, bicause I am credulous, but amends to the world thou canst not frame, bicause thou art come out of *Greece*, to blase thy vice in *England*, a place too honest for thee, and thou too dishonest for any place. And this my flat and friendly de[a]ling if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendship: And so I ende.

Euphues not a little amased with the discourteous speach of *Philautus*, whome he sawe in such a burning feuer, did not applye warme clothes to continue his sweate, but gaue him colde drink to make him shake, eyther thinking so straunge a maladie was to be cured with a desperate medicine, or determining to vse as little arte in Phisicke, as the other did honestie in friendshippe, and therefore in steede of a pyll to purge his hotte blood, he gaue him a choake-peare to stoppe his breath, replying as followeth.

I had thought *Philautus*, that a wounde healing so

faire could neuer haue bred to a Fistula, or a bodye kept so well from drinke, to a dropsie, but I well perceiue that thy fleshe is as ranke as the wolues, who as soone as he is stricken recouereth a skinne, but rankleth inwardly vntill it come to the lyuer, and thy stomacke as queisie as olde *Nestors*, vnto whome pappe was no better then poyson, and thy body no lesse dis-tempered then *Hermogineus*, whom abstinence from wine, made oftentimes dronken. I see thy humor is loue, thy quarrell ie[a]lousie, the one I gather by thine addle head, thy other by they suspitious nature: but I leaue them both to thy will and thee to thine owne wickednesse. Pretily to cloake thine own folly, thou callest me theefe first, not vnlike vnto a curst wife, who deseruing a check, beginneth first to scolde.

There is nothing that can cure the kings Euill, but a Prince, nothing ease a plurisie but letting bloud, nothing purge thy humour, but that which I cannot giue thee, nor thou gette of any other, libertie.

Thou seemest to colour craft by a friendly kindnes, taking great care for my bondage, that I might not distrust thy follies, which is, as though the Thrush in the cage should be fory for the Nightingale which singeth on the tree, or the Bear at the stake lament the mishap of the Lion in the forest.

But in trueth *Philautus* though thy skin shewe thee a fox, thy little skil tryeth thee a sheep. It is not the colour that commendeth a good painter, but the good countenance, nor the cutting that valueth the Diamond, but the vertue, nor the glose of the tongue that tryeth a friend, but ye faith. For as al coynes are not good yat haue the Image of *Caspar*, nor al golde that are coyned with the kinges stampe, so all is not trueth that beareth the shew of godlines, nor all friends that beare a faire face, if thou pretende such loue to *Euphues*, carrye thy heart on the backe of thy hand, and thy tongue in the plame, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a straunger I canne beare much, bicause I know

not his manners, of an enemy more, for that al proceedeth of malice, all things of a friend, if it be to trye me, nothing if it be to betray me: I am of *Scipios* minde, who had rather that *Hannibal* should eate his hart with salt, then *Laelius* grieue it with vnkinde-nesse: and of the lyke with *Laelius*, who chose rather to bee slayne with the *Spaniards*, then suspected of *Scipio*.

I can better take a blister of a Nettle, then a prick of a Rose: more willing that a Rauē should pecke out mine eyes, then a Turtle pecke at them. To dye of the meate one lyketh not, is better then to surfet of that he loueth: and I had rather an enemy shoulde bury me quicke, then a friende belye me when I am dead.

But thy friendship *Philautus* is lyke a new fashion, which being vsed in the morning, is accompted olde before noone, which varietie of chaunging, being oftentimes noted of a graue Gentleman in [of] *Naples*, who hauing bought a Hat of the newest fashion, and best block in all *Italy*, and wearing but one daye, it was tolde him yat it was stale, he hung it vp in his studie, and viewing al forts, al shapes, perceiued at ye last, his olde Hat againe to come into the new fashion, where-with smiling to himselfe he sayde, I haue now lyued compasse, for *Adams* olde Apron, must make *Eue* a new Kirtle: noting this, that when no new thing could be deuised, nothing could be more new then ye olde. I speake this to this ende *Philautus*, yat I see thee as often change thy head as other[s] do their Hats, now being friend to *Ajax*, bicause he shoulde couer thee with his buckler, now to *Vlyffes*, that he may pleade for thee with his eloquence, now to one, and now to an other, and thou dealest with thy friendes, as that Gentleman did with his felt, for seeing not my vaine, aunswerable to thy vanities, thou goest about (but yet the neereſt way) to hang me vp for holydayes, as one neither fitting thy head nor pleasing thy humor, but when *Philautus* thou shalt see that change of friendships shal make thee a fat Calfe,

and a leane Cofer, that there is no more hold in a new friend then a new fashion, yat Hats alter as fast as the Turner can turne his block, and harts as foone as one can turne his back, when seeing euey one return to his olde wearing, and finde it ye best, then compelled rather for want of others, then good wil of me, thou wilt retire to *Euphues*, whom thou laydst by ye wals, and seeke him againe as a new friend, saying to thy self, I haue lyued compasse, *Euphues* olde faith must make *Philautus* a new friend. Wherein thou resemblest those yat are the first comming of new Wine, leaue ye olde, yet finding that grape more pleasaunt then wholesome, they begin to fay as *Cal[is]t[h]ines* did to *Alexander*, yat he had rather carous olde grains with *Dio-genes* in his dish, then new grapes with *Alexander* in his standing Cup, for of al Gods sayd he, I loue not *Aesculapius*. But thou art willing to chaunge, els wouldest thou be vnwilling to quarrel, thou keepest only company out of my sight, with *Reynaldo* thy country-man, which I suspecting, concealed, and now prouing it do not care, if he haue better deserued ye name of a friend then I, god knoweth, but as *Achilles* shield being lost on ye seas by *Vlisses*, was toft by ye sea to ye Tombe of *Ajax*, as a manifest token of his right: so thou being forsaken of *Reynaldo*, wilt bee found in *Athens* by *Euphues* dore, as ye true owner. Which I speak not as one loth to loose thee, but careful thou loose not thy selfe. Thou thinkest an Apple maye please a childe, and euey odde aunswere appease a friend. No *Philautus*, a plaister is a small amends for a broken head, and a bad excuse, will not purge an ill accuser. A friend is long a getting, and foone lost, like a Merchants riches, who by tempest loofeth as much in two houres, as he hath gathered together in twentie yeares. Nothing so fast knit as glasse, yet once broken, it can neuer be ioyned, nothing fuller of mettal then steele, yet ouer heated it wil neuer be hardned, friendship is ye best pearle, but by disdain thrown into vineger, it bursteth rather in peeces, then

it wil bow to any softnes. It is a salt fish yat water cannot make fresh, sweet honny yat is not made bitter with gall, harde golde yat is not to bee mollified with fire, and a miraculous friend yat is not made an enemy with contempt. But giue me leaue to examine ye cause of thy discourse to ye quick, and omitting ye circumstance, I wil[1] to ye substance. The onely thing thou layest to my charge is loue, and that is a good ornament, ye reafons to proue it, is my praising of women, but yat is no good argument. Am I in loue *Philautus*? with whom it shold be thou canst not coniecture, and that it shold not be with thee, thou giuest occasion. *Priamus* began to be ieaalous of *Hecuba*, when he knew none did loue hir, but when he loued many, and thou of me, when thou art assured I loue none, but thou thy self euery one. But whether I loue or no, I cannot liue in quiet, vnlesse I be fit for thy diet, wherin thou dost imitate *Scyron* and *Procluses*, who framing a bed of brasse to their own bignes, caused it to be placed as a lodging for all passengers, infomuch yat none could trauel yat way, but he was enforced to take meafure of their sheets: if he wer to[o] long for ye bed, they cut off his legs for catching cold, it was no place for a longis [lungis], if to short they racked him at length, it was no pallet for a dwarfe: and certes *Philautus*, they are no lesse to be discommended for their crueltie, then thou for thy folly. For in like manner hast thou built a bed in thine owne brains, wherin euery one must be of thy length, if he loue you [thou] cuttest him shorter, either with some od[de] deuise, or graue counsel, swearing (rather then thou wo[u]ldst not be beleued) yat *Protagenes* portrai[e]d *Venus* with a sponge sprinkled with sweete water, but if once she wrong it, it would drop bloud: that hir Iuorie Combe would at the first tickle the haire, but at the last turne all the haire into Adders: so that nothing is more hatefull than Loue. If he loue not, then* [thou] stretchest out lyke a Wyre-drawer, making a wire as long as thy finger, longer then thine arme, pulling

on with the pincers with the shoemaker a lyttle shoe on a great foote, till thou crack thy credite, as he doth his flitches, alleading that Loue followeth a good wit, as the shadowe doth the body, and as requisite for a Gentleman, as steele in a weapon.

A wit sayest thou with-out loue, is lyke an Egge with-out falte, and a Courtier voyde of affection, like salt without fauour. Then as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to sifte Loue from Lust, as the Baker doth the branne from his flower, bringing in *Venus* with a Torteyse vnder hir foote, as slowe to harmes: hir Chariot drawen with white Swannes, as the cognifance of *Vesta*, hir birds to be Pigeons, noting pietie: with as many inuentions to make *Venus* curreant, as the Ladies vse flights in *Italy* to make themselues counterfaite. Thus with the *Aegyptian* thou playest fast or loose, so that there is nothing more certeine, then that thou wilt loue, and nothing more vncerteine then when, touning at one time thy tayle to the winde, with the Hedge-hogge, and thy nose in the winde, with the Weather-cocke, in one gale both hoyfing sayle and weighing Anker, with one breath, making an Alarme and a Parly, discharging in the same instaunt, both a Bullet and a false fire. Thou hast rackte me, and curtalde me, sometimes I was too long, sometimes too shorte, now too bigge, then too lyttle, so that I must needes thinke thy bed monstrous, or my body, eyther thy brains out of temper, or my wits out of tune: infomuch as I can lyken thy head to *Mercuri*'s pipe, who with one stop caused *Argus* to stare and winke. If this fault bee in thy nature, counsel canne do little good, if in thy disease, phisicke can do lesse: for nature will haue hir course, so that perswasions are needeleffe, and such a mallady in the Marrowe, will neuer out of the bones, so that medicines are bootelesse.

Thou sayest that all this is for loue, and that I being thy friend, thou art loth to wink at my folly: truly

I say with *Tully*, with faire wordes thou shalt yet perfwade me: forexperience teacheth me, that straight trees haue crooked rootes, smooth baites sharpe hookes, that the fayrer the stone is in the Toades head, the more pestilent the[her] poyson is in hir bowelles, that talk the more it is seasoned with fine phrafes, the lesse it fauoreth of true meaning. It is a mad Hare yat wil be caught with a Taber, and a foolish bird that staieth the laying salt on hir taile, and a blinde Goose that commeth to the Foxes sermon, *Euphues* is not entangled with *Philautus* charmes. If all were in iest, it was to broad weighing the place, if in earnest to bad, considering the person, if to try thy wit, it was folly to bee so hot, if thy friendship, mallice to be so hastie: Hast thou not read since thy comming into *England* a pretie discourse of one *Phialo*, concerning the rebuking of a friende? Whose reasons although they wer but few, yet were they sufficient, and if thou desire more, I could rehearse infinite. But thou art like the *Epicure*, whose bellye is sooner filled then his eye: For he coueteth to haue twentie dishes at his table, when hee can-not digest one in his stomacke, and thou desirest manye reasons to bee brought, when one might serue thy turne, thinking it no Rayne-bowe that hath al colours, nor auncient armoury, that are not quartered with fundry co[a]tes, nor perfect rules yat haue not [a] thousand reasons, and of al the reasons would thou wouldest follow but one, not to checke thy friende in a brauerie, knowing that rebukes ought not to weigh a graine more of salt then sugar: but to be so tempered, as like pepper they might be hoat in the mouth, but like treacle wholsom[e] at the heart: so shal they at ye first make one blushe if he were pale, and well considered better, if he were not past grace.

If a friende offend he is to be whipped with a good Nurfes rodde, who when hir childe will not be still, giueth it together both the twigge and the teate, and bringeth it a sleepe when it is waywarde, aswell with rocking it as rating it.

The admonition of a true friend should be like the practise of a wise Physician, who wrappeth his sharpe pills in fine sugar, or the cunning Chirurgian, who launcing ye wound with an yron, immediatly applyeth to it soft lint, or as mothers deale with their children for worms, who put their bitter seedes into sweete reasons, if this order had beene obserued in thy discourse, that enterlaching [interlasing] sowre tauntes with sugred counsell, bearing aswell a gentle raine, as vsing a hard snaffle, thou mightest haue done more with the whiske of a wand, then now thou canst with the prick of the spur, and auoyded that which now thou maist not, extreame [e] vnkindnesse. But thou art like that kinde Iudge, which *Propertius* noteth, who condempning his friend, caused him for the more ease to be hanged with a silken twist. And thou like a friend cuttest my throat with a Rasor, not with a hatchet for my more honor. But why should I set downe the office of a friend, when thou like our *Athenians*, knowest what thou shouldest doe, but like them, neuer dost it. Thou saiest I eat mine own words in praying women, no *Philautus* I was neuer eyther so wicked, or so witleffe, to recant truethes, or mistake coulours. But this I say, that the Ladyes in *England* as farre excell all other countryes in vertue, as *Venus* doth all other women in beautie. I flatter not those of whome I hope to reape benefit, neyther yet so prayse them, but that I think them women: ther is no sword made of Steele but hath yron, no fire made of wood but hath smoake, no wine made of grapes but hath leefe, no woeman created of flesh but hath faultes: And if I loue them *Philautus*, they deserue it.

But it grieueth not thee *Philautus* that they be fayre, but that they are chaste, neyther dost thou like mee the worse for commending theyr beautie, but thinkest they will not loue thee well, bicause so vertuous, wherein thou followest those, who better esteeme the sight of the Rose, then the fauour, preferring fayre weedes before good hearbes, chusing rather to weare a painted flower in their bosomes, then to haue a wholesome roote

in their broathes, which resembleth the fashion of your Maydens in *Italy*, who buy that for the best cloth yat wil weare whitest, not that wil last longest. There is no more praise to be giuen to a faire face then to a false glasse, for as the one flattereth vs with a vaine shaddow to make vs proud in our own conceits, so ye other feedeth vs with an idle hope to make vs peeuish in our owne contemplations.

Chirurgians affyrme, that a white vaine beeing striken, if at the fyrst there springe out bloud, it argueth a good constitution of bodye: and I think if a fayre woeman hauing heard the suite of a Louer, if she blush at ye first brunt, and shew hir bloud in hir face, sheweth a well dysposed minde: so as vertuous woemenne I confesse are for to bee chofen by the face, not when they blushe for the shame of some sinne committed, but for feare she should comitte any, al women shal be as *Cæsar* would haue his wife, not onelye free from sinne, but from suspition: If such be in the Englysh courte, if I should not prayse them, thou wouldest [then wouldest thou] saye I care not for their vertue, and now I giue them their commendation, thou swearest I loue them for their beautie: So that it is no lesse labour to please thy mind, then a sick mans mouth, who can realish nothing by the taste, not that the fault is in the meat, but in his malady, nor thou like of any thing in thy he[a]d, not that ther is any disorder in my sayings, but in thy fences. Thou dost last of all obiecte yat which silence might well resolue, that I am fallen from Prophets to Poets, and returned againe with the dog to my vomit, which GOD knoweth is as farre from trueth as I knowe thou art from wisdome.

What haue I done *Philautus*, since my going from *Naples* to *Athens*, speake no more then the trueth, vtter no lesse, flatter me not to make me better then I am, be-lye me not to make me worse, forge nothing of malice, conceale nothing for loue: did I euer vse any vnseemelye talke to corrupt youth? tell me where: did I euer deceiue those that put me in trust? tell mee

whome : haue I committed any fact worthy eyther of death or defame? thou canst not reckon what. Haue I abused my selfe towards my superiors, equals, or inferiors? I thinke thou canst not deuise when : But as there is no wool so white but the Diar can make blacke, no Apple so sweete but a cunning grafter can change into a Crabbe : so is there no man so voyde of cryme that a spightful[spitefull] tongue cannot make him to bethought a caitife, yet commonly it falleth out so well that the cloth weareth the better being dyed, and the Apple eateth pleasaunter beeing grafted, and the innocent is more esteemed, and thriueth sooner being enuied for vertue, and belyed for malice. For as he that stroke *Iafon* on the stomacke, thinking to kill him, brake his impostume with ye blow, wherby he cured him : so oftentimes it fareth with those that deale maliciously, who in steed of a sword apply a salue, and thinking to be ones Priest, they become his Phisition. But as the Traytour that clyppeth the coyne of his Prince, maketh it lyghter to be wayed, not worse to be touched : so he that by sinister reports, seemeth to pare the credite of his friend, may make him lighter among the common sort, who by weight often-times are deceiued with counterfaites, but nothing empayreth his good name with the wise, who trye all gold by the touch-stone.

A Straunger comming into the *Capitol* of *Rome* seeing all the Gods to be engrauen, some in one stone, some in an other, at the last he perceiued *Vulcan*, to be wrought in Iuory, *Venus* to be carued in Ieate, which long time beholding with great delyght, at the last he burst out in these words, neither can this white Iuory *Vulcan*, make thee a white Smith, neither this faire woman Ieat, make thee a faire stone. Where-by he noted that no cunning could alter the nature of the one, nor no Nature transforme the colour of the other. In lyke manner say I *Philautus*, although thou haue shadowed my guiltlesse life, with a defamed counterfait, yet shall not thy black *Vulcan* make either thy accu-

fations of force, or my innocencie faultie, neither shal the white *Venus* which thou hast portrayed vpon the blacke Ieat of thy malyce, make thy conditions amiable, for *Vulcan* cannot make Iuory blacke, nor *Venus* chaunge the coulour of Ieat, the one hauing receiued such course by Nature, the other such force by Vertue.

What cause haue I giuen thee to suspect me, and what occasion hast thou not offered me to detest thee? I was neuer wise enough to giue thee counsaile, yet euer willing to wish thee well, my wealth small to do thee good, yet ready to doe my best: Infomuch as thou couldest neuer accuse me of any disc[o]urtesie, vnlesse it were in being more carefull of thee, then of my selfe. But as all floures [flowers] that are in one Nofegay, are not of one nature, nor all Rings that are worne vpon one hande, are not of one fashion: so all friendes that associate at bedde and at boord, are not one of disposition. *Scipio* must haue a noble minde, *Laelius* an humble spirite: *Titus* must lust after *Sempronia*, *Gisippus* must leaue hir: *Damon* must goe take order for his lands, *Pithias* must tarry behinde, as a Pledge for his life: *Philautus* must doe what he will, *Euphues* not what he should. But it may be that as the sight of diuers colours, make diuers beasts madde: so my presence doth driue thee into this melancholy. And seeing it is so, I will absent my selfe, hier [hire] an other lodging in *London*, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that *Bauins* be knowen by their bands, *Lyons* by their clawes, *Cockes* by their combes, enuious mindes by their manners. Hate thee I will not, and trust thee I may not: Thou knowest what a friende shoulde be, but thou wilt neuer liue to trye what a friend is. Farewell *Philautus*, I wil not stay to heare thee repleye, but leaue thee to thy lyst, [lust] *Euphues* carieth this Posie written in his hande, and engrauen in his heart. *A faithfull friend, is a wilfull foole.* And so I taking leaue, till I heare thee better minded, *England* shall be my abode for a season, depart when thou wilt, and againe fare-well.

Euphues in a great rage departed, not suffering *Philautus* to aunswere one word, who stood in a maze, after the speache of *Euphues*, but taking courage by loue, went immediatlye to the place where *Camilla* was dauncing, and ther wil I leaue him, in a thousand thoughts, hammering in his head, and *Euphues* seeking a new chamber, which by good friends he quickly got. and there fell to his *Pater noster*, wher a while I will not trouble him in his prayers.

NOW you shall vnderstand that *Philautus* furthered as well by the opportunitie of the time, as the requests of certein Gentleman his friends, was entreated to make one in a Masque, which *Philautus* perceiuing to be at the Gentlemans house where *Camilla* laye, assented as willyngly to goe, as he desired to speede, and all things beeing in a readinesse, they went with speede: where beeing welcommed, they daunced, *Philautus* taking *Camilla* by the hande, and as time serued, began to boord hir in this manner.

IT hath ben a custome faire Lady, how commendable I wil not dispute, how common you know, that Masquers do therefore couer their faces that they may open their affections, and vnder ye colour of a daunce, discover their whole desires: the benefit of which priueledge, I wil not vse except you graunt it, neither can you refuse, except you break it. I meane only with questions to trye your wit, which shall neither touch your honour to aunswere, nor my honestie to aske.

Camilla tooke him vp short, as one not to seeke how to reply, in this manner.

GENTLEMAN, if you be lesse, you are too bolde, if so, too broade, in clayming a custome, where there is no prescription. I knowe not your name, bicause you feare to vtter it, neither doe I desire it, and you seeme to be ashamed of your face, els would you not hide it, neither doe I long to see it: but as for any cus-

tome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the prouing of my witte, I had rather you should accompt me a foole by silence, then wise by aunfwering? For such questions in these affemblyes, moue suspition where there is no cause, and therefore are not to be resolued least there be cause.

Philautus, who euer as yet but played with the bait, was now stroke with the hooke, and no lesse delighted to heare hir speake, then desirous to obtaine his suite, trayned hir by the bloud in this sort.

IF the patience of men were not greater then the peruerseness of women, I should then fall from a question to a quarrell, for that I perceiue you draw the counterfaite of that I would say, by the conceit of that you thinke others haue sayd: but whatfoeuer the colour be, the picture is as it pleaseth the Paynter: and whatfoeuer were pretended, the minde is as the h[e]art doth intend. A cunning Archer is not knownen by his arrow but by his ayme: neither a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common courtesie should allow that, which you seeke to cut off by courtly coynesse, as one either too young to vnderstand, or obstinate to ouerthwart, your yeares shall excuse the one, and my humour pardon[the] other.

And yet Lady I am not of that faint minde, that though I winke with a flash of lyghtening, I dare not open mine eyes againe, or hauing once suffered a repulse, I should not dare to make fresh assault, he that striketh sayle in a storme, hoyseth them higher in a calm, which maketh me the bolder to vtter that, which you disdaine to heare, but as the Doue seemeth angry, as though she had a gall, yet yeeldeth at the last to delight: so Ladyes pretende a great skyrmishe at the first, yet are boarded willinglye at the last.

I meane therefore to tell you this, which is all, that I loue you: And so wringing hir by the hand, he ended: the beginning as followeth.

Gentleman (I follow my first tearme) which sheweth rather my modestie then your defart, seeing you resemble those which hauing once wet their feete, care not how deepe they wade, or those that breaking the yce, weigh not how farre they flippe, thinking it lawfull, if one suffer you to treade awry, no shame to goe slipshad [slippeshood]: if I should say nothing then would you vaunt that I am wonne: for that they that are silent seeme to consent, if anything, then would you boast that I would be woed, for that [ye] castles that come to parloe [*parle*], and woemen that delight in courting, are willing to yeelde: So that I must eyther heare those things which I would not, and seeme to be taught by none, or to holde you talke, which I should not, and runne into the suspition of others. But certainlye if you knewe how much your talke displeaseth me, and how lit[t]le it should profit you, you would think the time as vainely lost in beginning your talke, as I accompt ouer long, vntill you ende it.

If you build vpon custome that Maskers haue libertie to speake what they should not, you shall know that woemen haue reason to make them heare what they would not, and though you can vtter by your visarde what-soeuer it be with-out blushing, yet cannot I heare it with-out shame. But I neuer looked for a better tale of so ill a face, you say a bad colour maye make a good countenance, but he that conferreth your disordered discourse, not your deformed attyre, may rightly saye, that he neuer sawe so crabbed a visage, nor hearde so crooked a vaine. An archer saye you is to be knowne by his ayme, not by his arrowe: but your ayme is so ill, that if you knewe how farre wide from the white your shaft sticketh, you would here-after rather break your bow, then bend it. If I be too young to vnderstand your destinies, it is a signe I can-not like [*looke*], if too obstinate, it is a token I will not: therefore for you to bee displeas'd, it eyther needeth not, or booteth not. Yet goe you farther, thinking to make a great vertue of your little valure, seeing that lightning may cause you

wincke, but it shall not stricke you blinde, that a storme may make you strycke fayle, but neuer cut the mast, that a hotte skyrmishe may cause you to retyre, but neuer to runne away: what your cunning is, I knowe not, and likely it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath beene spoyled with thunder, and one that often hath wished drowning, hath beene hanged once for al, and he that shrinketh from a bullette in the maine bat-taile, hath beene striken with a bil in the rerewarde. You fall from one thing to an other, vsing no decorum, except this, that you study to haue your discourse as farre voyde of fence, as your face is of fauor, to the ende, that your disfigured countenance might sup-plye the disorder of your ill couched sentences, amonge the which you bring in a Doue with-out a gall, as farre from the matter you speake off, as you are from the mast[e]rye you would haue, who although she can-not be angry with you in that she hath no gall, yet can she laugh at you for that she hath a spleene.

I will ende where you beganne, hoping you will beginne where I end, you let fall your question which I looked for, and pickt a quarrell which I thought not of, and that is loue: but let hir that is disposed to aunswere your quarrell, be curious to demaund your question.

And this[thus] Gentle-manne I desire you, all questions and other quarrelles set aparte, you thinke me as a friende, so farre forth as I can graunt with modestie, or you require with good manners, and as a friende I wishe you, that you blowe no more this fire of loue, which will waste you before it warme mee, and make a colde [coale] in you, before it can kindle in me: If you think otherwise I may [canne] aswell vse a shift to driue you off, as you did a shewe to drawe me on. I haue aunswered your custome, least you should argue me of coynes, no otherwise then I might mine honour faued, and your name vnknownen.

By this time entered an other Masque, but almost

after the same manner, and onely for *Camillas* loue, which *Philautus* quickly etpyed, and seeing his *Camilla* to be courted with so gallant a youth, departed: yet with-in a corner, to the ende he might decipher the Gentle-man whom he found to be one of the braueft youthes in all *England*, called *Surius*, then wounded with grieffe, hee founded with weaknesse, and going to his chamber beganne a freshe to recount his miseries in this sorte.

Ah myserable and accursed *Philautus*, the verye monster of Nature and spectacle of shame, if thou liue thou shalt be despyed, if thou dye not myssed, if wo[o]e poynted at, if win lo[a]thed, if loose laughed at, bred either to liue in loue and be forsaken, or die with loue and be forgotten.

Ah *Camilla* would eyther I had bene born without eyes not to see thy beautie, or with-out eares not to heare thy wit, the one hath enflamed me with the desire of *Venus*, the other with the giftes of *Pallas*, both with the fire of loue: Loue, yea loue *Philautus*, then the which nothing canne happen vnto man more miserable.

I perceiue now that the Chariotte of the Sunne is for *Phæbus*, not for *Phaeton*, that *Bucephalus* will stoupe to none but *Alexander*, that none can founde *Mercurius* pipe but *Orpheus*, that none shall win *Camillas* liking but *Surius* a Gentlemanne. I confesse of greater byrth then I, and yet I dare fay not of better [greater] faith. It is he *Philautus* that will fleete all the fat from thy [the] beard, in-somuch as she will disdaine to looke vpon thee, if she but once thinke vpon him. It is he *Philautus* that hath wit to trye hir, wealth to allure hir, personage to entice hir, and all thinges that eyther Nature or Fortune can giue to winne hir.

For as the *Phrigian* Harmonie being moued to the *Calenes* maketh a great noyse, but being moued to *Apollo* it is still and quiet: so the loue of *Camilla* desired of mee, mooueth I knowe not how manye discordes, but proued of *Surius*, it is calme, and consenteth.

It is not the sweete flower that Ladyes desyre, but the fayre, whiche maketh them weare that in their heades, wrought forth with the needle, not brought forth by Nature: And in the lyke manner they accompte of that loue, whiche arte canne colour, not that the heart dooth confesse, where-in they imitate the Maydens as (*Euphues* often hath told mee) of *Athens*, who tooke more delight to see a freshe and fine colour, then to tast a sweete and wholsome firrop.

I but howe knowest thou that *Surius* fayth is not as great as thine, when thou art assured thy vertue is no lesse then his? He is wise, and that thou seeest: valyaunt, and that thou fearest: rich, and that thou lackest: fit to please hir, and displace thee: and without spite be it sayd, worthy to doe the one, and willing to attempt the other.

Ah *Camilla*, *Camilla*, I know not whether I should more commend thy beautie or thy wit, neither can I tell whether thy lookes haue wounded me more or thy words, for they both haue wrought such an alteration in my spirites, that seeing thee silent, thy comelynesse maketh me in a maze, and hearing thee speaking, thy wisedome maketh me starke madde.

I but things aboue thy height, are to be looked at, not reached at. I but if now I should ende, I had ben better neuer to haue begon [begun]. I but time must weare away loue, I but time may winne it. Hard stoness are pearced with soft droppes, great Oakes hewen downe with many blowes, the stoniest heart mollyfied by continuall perswasions, or true perseueraunce.

If deserts can nothing preuaile, I will practise deceits, and what faith cannot doe, coniuring shall. What saist thou *Philautus*, canst thou imagine so great mischief against hir thou louest? Knowest thou not, that Fish caught with medicines, and women gotten with witchcraft are neuer wholesom[e]? No, no, the Foxes wiles shal neuer enter into ye Lyons head, nor *Medeas* charmes into *Philautus* heart. I, but I haue h[e]ard that extremities are to be vsed, where the meane will not

ferue, and that as in loue ther is no meafure of grieffe, fo there fhould be no ende of guile, of two mifchiefes the leaft is to be chofen, and therefore I thinke it better to poyfon hir with the fweet bait of loue, then to fpoile my felfe with the bitter ftिंग of death.

If ſhe be obftinate, why fhould not I be desperate? if ſhe be voyd of pitie, why ſhoulde I not be voyde of pietie? In the ruling of Empires there is required as great policie as prowes [proweffe], in gouerning an Eftate, clofe crueltie doth more good then open clemencie, for ye obtaining of a kingdome, af well mifchiefe as mercy, is to be praftife[d]. And then in the winning of my Loue, the very Image of beautie, courteſie and wit, ſhall I leaue any thing vnſought, vnattempted, vndone? He that defireth riches, muſt ſtretch the ſtring that will not reach, and praftife all kindes of getting. He that coueteth honour, and can-not clymbe by the ladder, muſt vſe al colours of luſtineſſe: He that thirſteth for Wine, muſt not care how he get it, but wher he maye get it, nor he that is in loue, be curious, what meanes he ought to vſe but re[a]dy to attempt any: For ſlender affection do I think that, which either the feare of Law, or care of Religion may diminifh.

Eye *Philautus*, thine owne wordes condempne thee of wickedneſſe: tuſh the paſſions I ſuſtaine, are neither to be quieted with counſaile, nor eaſed by reaſon: therefore I am fully reſolued, either by Arte to winne hir loue, or by deſpayre to looſe mine owne lyfe.

I haue hearde heere in *London* of an *Italian*, cunning in Mathematicke named *Pfellus*, of whome in *Italy* I haue hearde in ſuche caſes canne doe much by Magicke, and will doe all thinges for money, him will I affaye, as well with golde as other good tournes, and I thinke there is nothing that can be wrought, but ſhal be wrought for gylt, or good wil, or both.

And in this rage, as one forgetting where hee was, and whome hee loued, hee went immediately to ſeeke Phificke for that, which onely was to bee found by Fortune.

Here Gentlemen you maye see, into what open finnes the heate of Loue driueth man, especially where one louing is in dispayre, either of his owne imperfection or his Ladyes vertues, to bee beloued againe, which causeth man to attempt those thinges, that are contrarie to his owne minde, to Religion, to honestie.

What greater villany can there be deuised, then to enquire of Sorcerers, South-sayers, Coniurers, or learned Clearkes for the enjoying of loue? But I will not refell that heere, which shall bee confuted heere-after.

Philautus hath soone founde this Gentleman, who conducting him into his studie, and demaunding of him the cause of his comming, *Philautus* beginneth in this manner, as one past shame to vnfold his sute.

MAfter *Pfellus* (and Countrey-man,) I neyther doubt of your cunning to satisfie my request, nor of your wisdome to conceale it, for were either of them wanting in you, it might tourne mee to trouble, and your selfe to shame.

I haue hearde of your learning to be great in Magicke, and somewhat in Phisicke, your experience in both to be exquisit, which caused me to seeke to you for a remedie of a certeine grieffe, which by your meanes maye be eased, or els no wayes cured.

And to the ende such cures may be wrought, God hath stirred vp in all times Clearkes of greate vertue, and in these our dayes men of no small credite, among the which, I haue hearde no one, more commended then you, which althoughe happelye your modestye will denye, (for that the greatest Clearkes doe commonlye dissemble their knowledge) or your precisenesse not graunt it, for that cunning men are often [more] daungerous, yet the worlde doth well know it, diuers haue tryed it, and I must needes beleuee it.

Pfellus not suffering him to raunge, yet desirous to know his arrant, aunswered him thus.

Gentleman and countryman as you say, and I beleeue, but of that heereafter: if you haue so great confidence in my cunning as you protest, it may bee your strong imagination shall worke yat in you, which my Art cannot, for it is a principle among vs, yat a vehement thought is more auayleable, then ye vertue of our figures, formes, or charecters. As for keeping your counsayle, in things honest, it is no matter, and in causes vnlawful, I will not meddle. And yet if it threaten no man harme, and maye doe you good, you shall finde my secrecie to be great, though my science be smal, and therefore say on.

THere is not farre hence a Gentlewoman whom I haue long time loued, of honest parents, great vertue, and singular beautie, such a one, as neither by Art I can describe, nor by seruice deserue: And yet bicause I haue heard many say, that wher cunning must worke, the whole body must be coloured, this is hir shape.

She is a Virgin of the age of eightene yeares, of stature neither too high nor too low, and such was *Iuno*: hir haire blacke, yet comely, and such had *Læda*: hir eyes hafill, yet bright, and such were the lyghtes of *Venus*.

And although my skill in Phisognomie be small, yet in my iudgement she was borne vnder *Venus*, hir forehead, nose, lippes, and chinne, fore-shewing (as by such rules we geffe) both a desire to lyue, and a good succeffe in loue. In complection of pure sanguine, in condition a right Sainte, seldome giuen to play, often to prayer, the first letter of whose name (for that also is necessary) is *Camilla*.

THis Lady I haue serued long, and often sued vnto, in-somuch that I haue melted like wax against the fire, and yet liued in the flame with the flye *Pyrausta*. O *Pfellus* the tormentes sustained by hir presence, the griefes endured by hir absence, the pynning thoughtes in the daye, the pinching dreames

in the night, the dying life, the liuing death, the ie[a]lousie at all times, and the dispaire at this instant, can neyther be vttered of me with-out fl[o]udes of teares, nor heard of thee with-out grieffe.

No *Pfellus* not the tortures of hell are eyther to be compared, or spoken of in the respect of my tormentes: for what they all had seuerally, all that and more do I feele ioyntly: In-somuch that with *Sisyphus* I rolle the stone euen to the toppe of the Hill, when it tumbleth both it selfe and me into the bottome of hell: yet neuer ceasing I attemp[t]e to renewe my labour, which was begunne in death, and can-not ende in life.

What dryer thirst could *Tantalus* endure then I, who haue almost euerye houre the drinke I dare not taste, and the meate I can-not? In-somuch that I am torne vpon the wheele with *Ixion*, my lyuer gnawne of the Vultures and Harpies: yea my soule troubled euen with the vnspeakeable paines of *Megara*, *Tisiphone*, *Alecto*: whiche secrete sorrowes although it were more meete to enclose them in a Laborinth, then to fette them on a Hill: Yet where the minde is past hope, the face is past shame. It fareth with me *Pfellus* as with the *Austrich* [Ostridge], who pricketh none but hir selfe, which causeth hir to runne when she would rest: or as it doth with the *Pellicane*, who stricketh bloud out of hir owne bodye to do others good: or with the Wood Culuer, who plucketh of hir [his] fe[a]thers in winter to keepe others from colde: or as with the Storke, who when she is least able, carrieth the greatest burthen. So I practise all thinges that may hurt mee to do hir good that neuer regardeth my paynes, so farre is shee from rewarding them.

For as it is impossible for the best *Adamant* to drawe yron vnto it if the *Diamond* be neere it, so is it not to bee looked for, that I with all my seruice, suite, desartes, and what els so-euer that may draw a woe-manne, should winne *Camilla*, as longe as *Surius*, a precious stone in hir eyes, and an eye sore in mine, bee present, who loueth hir I knowe too wel, and shee

him I feare me, better, which loue wil breed betweene vs such a deadly hatred, that beeing dead, our bloud cannot bee mingled together like *Florus* and *Aegithus*, and beeing burnt, the flames shall parte like *Polinices* and *Eteocles*, such a mortall enmitie is kindled, that nothing can quench it but death: and yet death shall not ende [it].

What counsell canne you giue me in this case? what comfort? what hope?

When *Acontius* coulde not perswade *Cydippe* to loue, he practised fraude. When *Tarquinius* coulde not winne *Lucretia* by prayer, hee vsed force.

When the Gods coulde not obtaine their desires by suite, they turned them-selues into newe shapes, leauing nothing vndonne, for feare, they should bee vndonne.

The deseafe of loue *Pfellus*, is impatient, the desire extreame, whose assaultes neyther the wise can resist by pollicie, nor the valiaunt by strength.

Iulius Cæsar a noble Conquerour in warre, a graue Counsaylour in peace, after he had subdued *Fraunce*, *Germanie*, *Britaine*, *Spaine*, *Italy*, *Theſalay* [*Theſſalia*], *Aegipt*, yea entered with no lesse puissaunce then good fortune into *Armenia*, into *Pontus*, into *Africa*, yeelded in his chiefeſt victories to loue, *Pfellus*, as a thing fit for *Cæsar*, who conquered all thinges sauing him-selſe, and a deeper wound did the small Arrowe of *Cupid* make, then all the speares of his enimies.

Hannibal lot lesse valiaunt in armes, nor more fortunate in loue, hauing spoyled *Ticinum*, *Trebia*, *Trafmena* and *Cannas*, submitted him-selſe in *Apulia* to ye loue of a woman, whose hate was a terrour to all men, and became so bewitched, that neyther the feare of death, nor the desire of glorie coulde remoue him from the lappe of his louer.

I omitte *Hercules*, who was constrained to vse a distaffe for the desire of his loue. *Leander*, who ventured to crosse the Seaes for *Hero*. *Hyphus* [*Iphis*] that hanged him-selſe, *Pyramus* that killed him-selſe and infinite more, which coulde not resist the hot skyrmiſhes of affection.

And so farre hath this humour crept into the minde, that *Biblis* loued hir Brother, *Myrr[h]a* hir Father, *Cannace* hir nephew: In-somuch as ther is no reason to be giuen for so straung[e] a griefe, nor no remedie so vn-lawfull, but is to bee fought for so monstrous a deseafe. My deseafe is straung[e], I my felse a straunger, and my suite no lesse straunge then my name, yet least I be tedious in a thing that requireth haste, giue eare to my tale.

I Haue hearde often-tymes that in Loue there are three thinges for to bee vsed, if time serue, violence, if wealth be great, golde, if necessitie compel, forcerie.

But of these three but one can stand me in steede, the last, but not the least, whiche is able to worke the mindes of all woemen like wax, when the others can scarce wind them like[a] with. Medicines there are that can bring it to passe, and men ther are that haue, some by potions, some by verses, some by dreames, all by deceite, the ensamples were tedious to recite, and you knowe them, the meanes I come to learne, and you can giue them, which is the onely cause of my coming, and may be the occasion of my pleasure, and certainlye the waye both for your prayse and profit.

Whether it be an enchanted leafe, a verse of *Pythia*, a figure of *Amphion*, a Charecter of *Ofchanes*, an Image of *Venus*, or a braunch of *Sybilla*, it skilleth not.

Let it be eyther the feedes of *Medea*, or the bloud of *Phillis*, let it come by Oracle of *Apollo*, or by Prophecie of *Tyresias*, eyther by the intrayles of a Goat, or what els soeuer I care not, or by all these in one, to make sure incantation and spare not.

If I winne my loue, you shall not loofe your labour, and whether it redound or no to my greater perill, I will not yet forget your paines.

Let this potion be of such force, that she may doat in hir desire, and I delight in hir distresse.

And if in this case you eyther reueale my suite or denye it, you shall soone perceyue that *Philautus* will

dye as desperately in one minute, as he hath liued this three monethes carefully, and this your studie shall be my graue, if by your studye you ease not my grieffe.

When he had thus ended he looked so sternly vpon *Pfellus*, that he wished him farther off, yet taking him by the hande, and walking into his chamber, this good man began thus to aunswere him.

Gentleman, if the inward spirite be aunswerable to the outward speach, or the thoughtes of your heart agreeable to the words of your mouth, you shal breede to your selfe great discredite, and to me no small disquiet. Doe you thinke Gentleman that the minde being created of God, can be ruled by man, or that anye one can moue the heart, but he that made the heart? But such hath bene the superstition of olde women, and such the folly of young men, yat there could be nothing so vayne but the one woulde inuent, nor anye thing so sencelesse but the other would beleeue: which then brought youth into a fooles Paradise, and hath now cast age into an open mockage.

What the force of loue is, I haue knowen, what the effects haue bene I haue heard, yet could I neuer learne that euer loue could be wonne, by the vertues of hearbes, stoness or words. And though many there haue bene so wicked to seeke such meanes, yet was there neuer any so vnhappy to finde them.

Parrhasius painting *Hopplitides*, could neither make him that ranne to sweate, nor the other that put off his armour to breathe, adding this as it were for a note, *No further then colours*: meaning that to giue lyfe was not in his Pencil, but in the Gods.

And the like may be said of vs that giue our mindes to know the course of the Starres, the Planets, the whole Globe of heauen, the Simples, the Compounds, the bowels of the Earth, that something we may gesse by the out-ward shape, some-thing by the natiuitie: but to wrest the will of man, or to wreath his heart to

our humours, it is not in the compasse of Arte, but in the power of the most higheft.

But for bicaufe there haue bene manye without doubt, that haue giuen credit to the vayne illufions of Witches, or the fonde inuentions of idle perfons, I will fet downe fuch reasons as I haue heard, and you wil laugh at, fo I hope, I fhall both fatisfie your minde and make you a lyttle merry, for me thinketh there is nothing that can more delyght, then to heare the things which haue no weight, to be thought to haue wrought wonders.

If you take Pepper, the feede of a Nettle, and a pretie quantitie of *Pyretum*, beaten or pounded altogether, and put into Wine of two yeares olde, whenfoeuer you drinke to *Camilla*, if ſhe loue you not, you loofe your labour. The coft is ſmall, but if your beliefe be conſtant you winne the goale, for this Receipt ſtandeth in a ſtrong concept.

Egges and Honnye, blended with the Nuts of a Pine tree, and laid on your left ſide, is of as great force when you looke vpon *Camilla* to bewitch the minde, as the *Quinteſſence* of Stocke-fiſh, is to nourish the body.

An hearbe there is, called *Anacamforitis*, a ſtrange name and doubtleſſe of a ſtraunge nature, for whoſoever toucheth it, falleth in loue, with the perſon ſhee next ſeeth. It groweth not in *England*, but heere you ſhall haue that which is not halfe ſo good, that will do as much good, and yet truly no more.

The Hearbe *Carifum*, moyſtened with the bloude of a Lyfarde, and hanged about your necke, will cauſe *Camilla* (for hir you loue beſt) to dreame of your feruices, ſuites, deſires, deſertes, and whatſoever you would wiſh hir to thinke of you, but being wakened ſhe ſhall not remember what ſhee dreamed off. And this Hearbe is to be founde in a Lake neere *Boetia*, of which water who ſo drinketh, ſhall bee caught in Loue, but neuer finde the Hearbe: And if hee drinke not, the Hearbe is of no force.

There is in the Frogges ſide, a bone called *Apocyon*, and in the heade of a young Colte, a bunch

named *Hippomanes*, both so effectually, for the obtaining of loue, that who so getteth either of them, shall winne any that are willyng, but so iniuriouſlye both craſte and Nature dealt with young Gentlemen that ſeeke to gaine good will by theſe meanes, that the one is lycked off before it can be gotten, the other breaketh as ſoone as it is touched. And yet vnleſſe *Hippomanes* be lycked, it can-not worke, and except *Apocycon* be found it is nothing worth.

I omit the Thistle *Eryngium*, the Hearbes *Catanenci* and *Pyteuma*, *Iuba* his *Charito blaſpheron*, and *Orpheus Staphilinus*, all of ſuch vertue in caſes of loue, that if *Camilla* ſhoulde but taſt any one of them in hir mouthe, ſhe woulde neuer lette it goe downe hir throate, leaſte ſhee ſhoulde bee poyſoned, for well you knowe Gentleman, that Loue is a Poyſon, and therefore by Poyſon it muſt be mayntayned.

But I will not forgette as it were the Methridate of the Magitians, the Beaſt *Hiena*, of whom there is no parte ſo ſmall, or ſo vyle, but it ſerueth for their purpoſe: Infomuch that they accompt *Hyena* their God that can doe al, and their Diuel that will doe all.

If you take ſeauen hayres of *Hyenas* lypes, and carrie them fixe dayes in your teeth, or a peece of hir ſkinne nexte your bare hearte, or hir bellye girded to hir [your] left ſide, if *Camilla* ſuffer you not to obtaine your purpoſe, certainly ſhe can-not chuſe, but thanke you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a *Vultur*, the aſhes of *Stellio*, the left ſtone of a Cocke, the tongue of a Goofe, the brayne of a Cat, the laſt haire of a Wolues taile. Things eaſie to be hadde, and commonly practiſed, ſo that I would not haue thee ſtande in doubt of thy loue, when either a young Swallow famiſhed, or the ſhrowding ſheete of a deere friend, or a waxen Taper that burnt at his feete, or the enchaunted Needle that *Medea* hid in *Iafons* fleewe, are able not onely to make them deſire loue, but alſo dye for loue.

How doe you now feele your selfe *Philautus*? If the least of these charmes be not sufficient for thee, all exorcismes and coniurations in the world will not serue thee.

You see Gentleman, into what blynde and grosse errors in olde time we were ledde, thinking euery olde wiues tale to be a truth, and euery merry word, a very witchcraft. When the *Aegyptians* fell from their God to their Priests of *Memphis*, and the *Grecians*, from their Morall questions, to their disputations of *Pirrhus*, and the *Romaines* from religion, to polycie: then began all superstition to breede, and all impietie to blo[o]me, and to be so great, they haue both growen, that the one being then an Infant, is nowe an Elephant, and the one beeing then a Twigge, is now a Tree.

They inuented as many Enchauntments for loue, as they did for the Tooth-ach. but he that hath tryed both will say, that the best charme for a Toothe, is to pull it out, and the best remedie for Loue, to weare it out. If incantations, or potions, or amorous sayings could haue preuailed, *Circes* would neuer haue lost *Vlysses*, nor *Phaedra Hippolitus*, nor *Phillis Demophoon*.

If Coniurations, Characters, Circles, Figures, Fiendes, or Furies might haue wrought anye thing in loue, *Medea* would not haue suffered *Iason* to alter his minde.

If the firropes of *Micaonias*, or the Verses of *Aen[ea]s* or the *Satyren* of *Dij[us]* were of force to moue the minde, they all three would not haue bene martired with the torments of loue.

No no *Philautus* thou maist well poyson *Camilla* with such drugges, but neuer perswade hir: For I confesse that such hearbes may alter the bodye from strength to weakenesse, but to thinke that they can moue the minde from vertue to vice, from chastitie to lust, I am not so simple to beleeuue, neither would I haue thee so sinful as to doubt [doe] it.

L *Veilla* ministring an amorous potion vnto hir husband *Lucretius*, procured his death, whose life the onely desired.

Aristotle noteth one that beeing inflamed with the beautie of a faire Ladye, thought by medicine to procure his bliffe, and wrought in the ende hir bane: So was *Caligula* flaine of *Cæsonia*, and *Lucius Lucullus* of *Calistine*.

Perfwade thy selfe *Philautus* that to vse hearbes to winne loue will weaken the body, and to think that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the olde time. *Achimeni*[u]s the hearbe was of such force, that it was thought if it wer thrown into the battaile, it would make all the soldiers tremble: but where was it when the *Humbri* and *Tentoni* were exiled by warre, wher grewe *Achiminis*[*Achimenius*], one of whose leaues would haue faued a thousand liues?

The Kinges of *Persia* gaue their fouldiers the plant *Latace*, which who so hadde, shoulde haue plentye of meate and money, and men and al things: but why did the soldiers of *Cæsar* endure such famine in *Pharfalia*, if one hearbe might haue eased so many heartes.

Where is *Balis* that *Iuba* so commendeth, the which coulde call the dead to lyfe, and yet hee himselfe dyed?

Democritus made a confection, that who-soeuer dranke it shoulde haue a faire, a fortunate, and a good childe. Why did not the *Persian* Kinges swill this *Nectar*, hauing such deformed and vnhappy issue?

Cato was of that minde, that three enchanted wordes coulde heale the eye-sight: and *Varro*, that a verse of *Sybilla* could ease the goute, yet the one was fayne to vse running water, which was but a colde medicine, the other patience, which was but a drye playster.

I would not haue thee thinke *Philautus* that loue is to bee obtained by such meanes, but ouely by fayth, vertue, and constancie.

Philip King of *Macedon* casting his eye vppon a fayre Virgin became enamoured, which *Olympias* his

wife perceiuing, thought him to bee enchanted, and caused one of the seruantes to bring the Mayden vnto hir, whome shee thought to thrust both to exile and shame : but vieweing hir fayre face with-out blemyshe, hir chaste eyes with-out glauncinge, hir modest countenance, hir sober and woemanlye behaiour, finding also hir vertues to be no lesse then hir beautie, shee sayde, in my selfe there are charmes, meaning that there was no greater enchantment in loue, then temperaunce, wisdom, beautie and chastitie. Fond therefore is the opinion of those that thinke the minde to be tyed to Magick, and the practise of those filthy, that seeke those meanes.

Loue dwelleth in the minde, in the will, and in the hearts, which neyther Coniurer canne alter nor Phisicke. For as credible it is, that *Cupid* shooteth his A[r]rowe and hytteth the heart, as that hearbes haue the force to bewitch the heart, onelye this difference there is, that the one was a fiction of poetrie, the other of superstition. The will is placed in the soule, and who canne enter there, but hee that created the soule?

No no Gentle-man what-soeuer you haue heard touching this, beleue nothing: for they in myne opinion which imagine that the mynde is eyther by incantation or excantation to bee ruled, are as far from trueth, as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrary is it to the profession of a Christian, as *Paganisme*.

Suffer not your selfe to bee lead with that vile conceypte, practise in your loue all kinde of loyaltie. Be not mute, nor full of bab[b]le, bee sober, but auoyde follenneffe, vse no kinde of ryotte eyther in banquetting, which procureth surfeites, nor in attyre, which hasteth beggerye.

If you thinke well of your witte, be alwayes pleasaunt, if yll bee often silent: in the one thy talke shal proue thee sharpe, in the other thy modestie, wise.

All fyfhe are not caught with Flyes, all woemenne are not allured with perfonage. Frame letters, ditties, Muficke, and all meanes that honeftie may allowe: For he wooeth well, that meaneth no yll, and hee fpeedeth fooner that fpeaketh what he fhould, then he that vttereth what he will. Beleeue me *Philautus* I am nowe olde, yet haue I in my head a loue tooth, and in my minde there is nothing that more pearceth the heart of a beautifull Ladye, then writinge, where thou mayft fo fette downe thy paffions and hir perfection, as fhee fhall haue caufe to thinke well of thee, and better of hir felfe: but yet fo warilye, as neyther thou feeme to prayfe hir too much, or debase thy felfe too lowelye: for if thou flatter them with-out meane they loath it*, and if thou make of thy felfe aboue reafon they laugh at it, temper thy wordes fo well, and place euerye fentence fo wifelye, as it maye bee harde for hir to iudge, whether thy loue be more faythfull, or hir beautie amiable.

Lions fawne when they are clawed, Tygers floupe when they are tickled, *Bucephalus* lyeth downe when he is curried, woemen yeelde when they are courted.

This is the poyfion *Philautus*, the enchauntment, the potions that creepeth by sleight into the minde of a woeman, and catcheth hir by affuraunce, better then the fonde deuices of olde dreames, as an *Apple* with an *Aue Marie*, or a hafill wand of a yeare olde crossed with fix Charaectors, or the picture of *Venus* in Virgin Wax, or the Image of *Camilla* vppon a Moulwarpes fkinne.

It is not once mencioned in the Englifhe Courte, nor fo much as thought of in any ones confcience, that Loue canne bee procured by fuch meanes, or that anye canne imagine fuche myfchiefe, and yet I feare mee it is too common in our Countrey, where-by they incurre hate of euerye one, and loue of none.

Touching my cunning in any vile deuices of Magick it was neuer my studie, onely fome delyght, I tooke in the Mathematicks which made me knowen of more

then I would, and of more then thinke well of me, although I neuer did hurt any, nor hindred.

But be thou quiet *Philautus*, and vse those meanes that may winne thy loue, not those that may shorten hir lyfe, and if I can any wayes stande thee in steade, vse me as thy poore friend and countrey-man, harme I will doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealyngs about the Courte shall be fewe, for I loue to stande aloofe from *Loue* and lyghtning. Fire giueth lyght to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but singeth those that dwell there. Onely my counsayle vse, that is in writing, and me thou shalt finde secret, wishing thee alwayes fortunate, and if thou make me pertaker of thy succeffe, it shall not tourne to thy grieffe, but as much as in mee lyeth, I will further thee.

When he had finished his discourse, *Philautus* liked very well of it, and thus replied.

Well *Pfellus*, thou hast wrought that in me, which thou wishest, for if the baites that are layde for beautie be so ridiculous, I thinke it of as great effect in loue, to vse a Plaister as a Potion.

I now vt[t]erly dissent from those that imagine Magicke to be the meanes, and consent with thee, that thinkest letters to be, which I will vse, and howe I speede I will tell thee, in the meane season pardon me, if I vse no longer aunswere, for well you know, that he that hath the fit of an Ague vpon him, hath no lust to talke but to tumble, and Loue pinching me I haue more desire to chew vpon melancholy, then to dispute vpon Magicke, but heereafter I will make repaire vnto you, and what I now giue you in thanks, I will then requite with amends.

Thus these two country-men parted with certeine *Italian* embracings and termes of courtesie, more then common. *Philautus* we shal finde in his lodging,

Pfellus we will leaue in his fludie, the one musing of his loue, the other of his learning.

Here Gentlewomen you may see, how iustly men seeke to entrap you, when scornefully you goe about to reiect them, thinking it not vnlawfull to vse Arte, when they perc[e]iue you obstinate, their dealings I wil[l] not allow, neither can I excuse yours, and yet what should be the cause of both, I can gesse.

When *Phydias* first paynted, they vsed no colours, but blacke, white, redde, and yeolow: *Zeuxis* added greene, and euery one inuented a new shadowing. At the last it came to this passe, that he in painting deserued most prayse, that could sette downe most colours: wherby ther was more contention kindeled about the colour, then the counterfaite, and greater emulation for varietie in shew, then workmanship in substaunce.

In the lyke manner hath it fallen out in Loue, when *Adam* wo[o]ed there was no pollycie, but playne dealyng, no colours but blacke and white. Affection was measured by faith, not by fancie: he was not curious, nor *Eue* cruell: he was not enamoured of hir beautie, nor she allured with his personage: and yet then was she the fairest woman in the worlde, and he the properest man. Since that time euery louer hath put too a lynke, and made of a Ring, a Chaine, and an odde Corner, and framed of a playne Alley, a crooked knot, and *Venus* Temple, *Dedalus* Laborinth. One curleth his hayre, thinking loue to be moued with faire lockes, an other layeth all his lyuing vppon his backe, iudging that women are wedded to brauerie, some vse discourses of Loue, to kinde affection, some ditties to allure the minde, some letters to stirre the appetite, diuers fighting to proue their manhoode, fundry fighting to shew their maladyes, many attempt with showes to please their Ladyes eyes, not few with Musicke to entice the eare: Infomuch that there is more strife

now, who shall be the finest Louer, then who is the faithfullest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you, and hee is accompted the best in your conceipts, that vseth most colours, not that sheweth greatest courtesie.

A playne tale of faith you laugh at, a picked discourse of fancie, you meruayle at, condempning the simplicitie of truth, and preferring the singularitie of deceit, where-in you resemble those fishes that rather swallow a faire baite with a sharpe hooke, then a foule worme breeding in the mudde.

Heere-off it commeth that true louers receiuing a floute for their fayth, and a mocke for their good meaning, are enforced to seeke such meanes as might compell you, which you knowing impossible, maketh you the more disdainefull, and them the more desperate. This then is my counsaile, that, you vse your louers lyke friends, and chuse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touch, as you do golde: so shall you be prayfed, as much for vertue as beautie. But retourne we againe to *Philautus* who thus beganne to debate with himselfe.

WHat hast thou done *Philautus*, in seeking to wounde hir that thou desirest to winne?

With what face canst thou looke on hir, whome thou soughtest to loose? Fye, fye *Philautus*, thou bringest thy good name into question, and hir lyfe into hazard, hauing neither care of thine owne credite, nor hir honour. Is this the loue thou pretendest which is worse then hate? Diddest not thou seeke to poyson hir, that neuer pinched thee?

But why doe I recount those thinges which are past, and I repent, I am now to consider what I must doe, not what I would haue done? Follyes past, shall be worne out with faith to come, and my death shall shew my desire. Write *Philautus*, what sayest thou? write, no, no thy rude stile wil bewray thy meane estate, and

thy rash attempt, will purchase thine ouerthrow. *Venus* delyghteth to heare none but *Mercury*, *Pallas* will be stolne of none but *Vlyffes*, it must bee a smoothe tongue, and a sweete tale that can enchaunt *Vesta*.

Besides that I dare not trust a messenger to carye it, nor hir to reade it, least in shewing my letter shee disclose my loue, and then shall I be pointed at of those that hate me, and pitied of those that lyke me, of hir scorned, of all talked off. No *Philautus*, be not thou the bye word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poyson lyeth in sweet words, remember *Pfellus*, who by experience hath tryed, that in loue one letter is of more force, then a thousand lookes. If they lyke writings they read them often, if dislyke them runne them ouer once, and this is certeine that she that readeth suche toyes, will also aunswere them. Onely this be secret in conueyaunce, which is the thing they chieflyest desire. Then write *Philautus* write, he that feareth euery bush, must neuer goe a birding, he that casteth all doubts, shal neuer be resolued in any thing. And this assure thy selfe that be thy letter neuer so rude and barbarous, shee will reade it, and be it neuer so louing she will not shewe it, which weare a thing contrary to hir honor, and the next way to call hir honestie into question. For thou hast heard, yea and thy selfe knowest, that Ladyes that vaunt of their Louers, or shewe their letters, are ac-compted in *Italy* counterfait, and in *England* they are not thought currant.

Thus *Philautus* determined, hab, nab, to sende his letters, flattering him-selfe with the successe which he to him-selfe faigned: and after long musing, he thus beganne to frame the minister of his loue.

¶ *To the fayrest, Camilla.*

HARD is the choyce fayre Ladye, when one is compelled eyther by silence to dye with griefe, or

by writing to liue with shame: But so sweete is the desire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely suite, before an vntimely death. Loth I haue bin to speake, and in dispayre to speede, the one proceeding of mine own cowardise, the other of thy crueltie. If thou enquire my name, I am the same *Philautus*, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and curtesie for a pardon. The same *Philautus* which then in secret tearmes coloured his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brynish water that falleth from mine eyes, I would thou couldest see the warme bloud that droppeth from my heart. Oftentimes I haue beene in thy company, where easily thou mightest haue perceiued my wanne cheekes, my hol[l]ow eies, my scalding sighes, my trembling tongue, to forshew yat then, which I confesse now. Then consider with thy self *Camilla*, the plight I am in by desire, and the perill I am like to fall into by deniall.

To recount the sorrowes I sustaine, or the seruice I haue vowed, would rather breede in thee an admiration, then a belief: only this I adde for the time, which the ende shall trye for a trueth, that if thy aunswer be sharpe, my life wil be short, so farre loue hath wrought in my pyning and almost consumed bodye, that thou onely mayst breath into me a new life, or bereaue mee of the olde.

Thou art to weigh, not how long I haue loued thee, but how faythfully, neyther to examine the worthynesse of my person, but the extremitie[s] of my passions: so preferring my defarts before the length of time, and my deseafe, before the greatnes of my byrth, thou wilt eyther yeelde with equitie, or deny with reason, of both the which, although the greatest be on my side, yet the least shall not dislike me: for yat I haue alwayes found in thee a minde neyther repugnaunt to right, nor void of re[a]son. If thou wouldst but permit me to talke with thee, or by writing suffer me at large to discourse with

thee, I doubt not but yat, both the cause of my loue wo[u]ld be beleued, andt he extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other ready to pittie. Thou must thinke that God hath not bestowed those rare giftes vpon thee to kyll those that are caught, but to cure them. Those that are stunge with the Scorpion, are healed with the Scorpion, the fire that burneth, taketh away the heate of the burn, the Spider *Phalangium* that poysoneth, doth with hir skinne make a playster for poyson, and shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any with death? No *Camilla*, I take no lesse delight in thy fayre face, then pleasure in thy good conditions, assuring my selfe that for affection with-out lust, thou wilt not render malyce with-out cause.

I commit [omit] my care to thy consideration, expecting thy Letter eyther as a Cullife to preferue, or as a sworde to destroy, eyther as *Antidotum*, or as *Auconitum*: If thou delude mee, thou shalt not long triumphe ouer mee lyuing, and small will thy glory be when I am dead. And I ende.

*Thine euer, though
he be neuer thine.
Philautus.*

THis Letter beeing coyned, hee studyed how hee myght conueie it, knowing it to be no lesse perillous to trust those hee knewe not in so weightye a case, then dyffycult for him-selfe to haue opportunitie to delyuer it in so suspitious a company: At the last taking out of his clofette a fayre Pomegranet, and pulling all the kernelles out of it, hee wrapped his Letter in it, closing the toppe of it finely, that it could not be perceyued, whether nature agayne hadde knitte it of purpose to further him, or his arte had overcome natures cunning. This Pomegranet hee tooke, beeing him-selfe both messenger of his Letter, and the mayster, and insinuating him-selfe into the companie of the Gentlewoemen, amonge whom was also *Camilla*, hee

was welcommed as well for that he had beene long tyme absent, as for that hee was at all tymes pleasaunt, much good communication there was touching manye matters, which heere to insert were neyther conuenient, seeing it doth not concern the Hy storie, nor expedient, seeing it is nothing to the delyuerie of *Philautus* Letter. But this it fell out in the ende, *Camilla* whether longing for so faire a Pomegranet, or willed to aske it, yet loth to require it, she sodeinlye complayned of an old defease, wherwith shee manye times felt hirselfe griued, which was an extreame heate in ye stomack, which aduantage *Philautus* marking, would not let slip, when it was purposely spoken, that he should not giue them the slippe: and therefore as one gladde to haue so conuenient a time to offer both his duetie and his deuotion, he beganne thus.

I Haue heard *Camilla*, of Phisitions, that there is nothing eyther more comfortable, or more profitable for the stomack or enflamed liuer, then a Pomegranet, which if it be true, I am glad that I came in so good tyme with a medicine, seeing you were in so ill a time supprised with your maladie: and verily this will I saye, that there is not one Kernell but is able both to ease your paine, and to double your pleasure, and with that he gaue it hir, desiring that as she felte the working of the potion, so shee would consider of the Phisition.

Camilla with a smyling countenance, neyther suspecting the craft, nor the conueyer, answered him with these thanks.

I thank you Gentleman as much for your counsell as your curtesie, and if your cunning be answerable to eyther of them, I will make you amendes for all of them: yet I wil not open so faire a fruite as this is, vntill I feele the payne that I so much feare. As you please quoth *Philautus*, yet if euery morning you take one kernell, it is the way to preuent your diseafe, and me thinketh that you should be as carefull to worke meanes before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, aunfwered *Camilla*, to trye your phifick, which as I know it can do me no great harme, fo it may doe me much good.

In truth fayd one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Phificke, but also very carefull for his Patient.

It beho[o]ueth, quoth *Philautus*, that he that miniftreth to a Lady, be as defirous of hir health, as his owne credite, for that there redoundeth more prayfe to the Phifition that hath a care to his charge, then to him that hath only a fhew of his Art. And I trust *Camilla* will better accept of the good will I haue to ridde hir of hir difeafe, then the gift, which muft worke the effect.

Otherwise quoth *Camilla*, I were verye much to blame, knowing that in manye the behaiour of the man, hath wrought more then the force of the medicine. For I would alwayes haue my Phifition, of a cheerefull countenance, pleafauntlye conceipted, and well proportioned, that he might haue his sharpe Potions mixed with fweete counfayle, and his fower drugs mitigated with merry difcourfes. And this is the caufe, that in olde time, they paynted the God of Phificke, not lyke *Saturne* but *Aefculapius*: of a good complection, fine witte, and excellent conftitution.

For this I know by experience, though I be but young to learne, and haue not often bene ficke, that the fight of a pleafant and quicke witted Phifitian, hath remoued that from my heart with talke, that he could not with all his Triacle.

That might well be, aunfwered *Philautus*, for the man that wrought the cure, did perchaunce caufe the difeafe, and fo fecret might the grieffe be, that none could heale you, but he that hurte you, neither was your heart to be eafed by any in-ward potion, but by fome outward perfwafion: and then it is no meruaile if the miniftring of a few wordes, were more auayleable then Methridate.

Wel Gentleman faid *Camilla*, I wil[1] neither difpute in Phifick, wherin I haue no fkill, neither aunfwere

you, to your last furnise[s], which you seeme to leuell at, but thanking you once againe both for your gift and good will, we wil vse other communication, not forgetting to aske for your friend *Euphues*, who hath not long time be[e]ne, where he might haue bene welcommed at all times, and that he came not with you at this time, we both meruayle, and would faine know.

This question so earnestlye asked of *Camilla*, and so hardlye to be aunswered of *Philautus*, nipped him in the head, notwithstanding least he shold seeme by long silence to incurre some suspition, he thought a bad excuse better then none at all, saying that *Euphues* now a dayes became so studious (or as he tearmed it, superstitious) that he could not himselfe so much, as haue his company.

Belike quoth *Camilla*, he hath either espyed some new faults in the women of *England*, where-by he seeketh to absent himselfe, or some olde haunt that will cause him to spoyle himselfe.

Not so sayd *Philautus*, and yet that it was sayd so I will tell him.

Thus after much conference, many questions, and long time spent, *Philautus* tooke his leaue, and beeing in his chamber, we will ther[e] leaue him with such cogitations, as they commonly haue, that either attende the sentence of lyfe or death at the barre, or the aunswere of hope or dispaire of their loues, which none can set downe but he that hath them, for that they are not to be vttered by the coniecture of one that would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the Pomegranet, and saw the letter, which reading, pondering and perusing, she fell into a thousande contrarieties, whether it were best to aunswere it or not, at the last, inflamed with a kinde of cholar, for that she knew not what belonged to the perplexities of a louer, she requited his fraud and loue, with anger and hate, in these termes, or the lyke.

To Philautus.

I Did long time debate with my selfe *Philautus*, whether it might stand with mine honour to send thee an aunswere, for comparing my place with thy person, me thought thy boldnes more, then either good manners in thee wo[u]ld permit, or I with modestie could suffer. Yet at ye last, casting with my selfe, yat the heat of thy loue might clean be razed with ye coldnes of my letter, I thought it good to commit an inconuenience, yat I might preuent a mischiefe, chusing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Greene fores are to be dressed roughly, least they fester, tet[t]ars to be drawn in the beginning least they spread, ring wormes to be anoynted when they first appeare, least they compasse ye whole body, and the affa[u]lts of loue to be beaten back at ye first siege, least they vndermine at ye second. Fire is to be quenched in ye spark, weedes are to be rooted in ye bud, follyes in ye blossome. Thinking this morning to trye thy Phisick, I perceiued thy frawd, infomuch as the kernel yat shoulde haue cooled my stomack with moistnes, hath kindled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like the Spider a sweet floure [flower], into a bitter poyson. I am *Philautus* no *Italian* Lady, who commonly are woed with leasings, and won with lust, entangled with decept, and enioyed with delight, caught with sinne, and cast off with shame.

For mine owne part, I am too young to knowe the passions of a louer, and too wise to beleeeue them, and so farre from trusting any, that I suspect all: not that ther is in euery one, a practise to deceiue, but that ther wanteth in me a capacitie to conceiue.

Seeke not then *Philautus* to make the tender twig crooked by Arte, which might haue growen streight by Nature. Corne is not to be gathered in the budde, but in the eare, nor fruite to be pulled from the tree when it is greene, but when it is mellow, nor Grapes to bee

cut for the presse, when they first rise, but when they are full ripe: nor young Ladies to be sued vnto, that are fitter for a rodde then a hufbande, and meeter to beare blowes then children.

You must not think of vs as of those in your own cuntry, that no sooner are out of the cradell, but they are sent to the court, and wo[o]ed some-times before they are weaned, which bringeth both the Nation and their names, not in question onely of dishonestie, but into oblique.

This I would haue thee to take for a flat aunswere, that I neither meane to loue thee, nor heereafter if thou follow thy sute to heare thee. Thy first practise in the Masque I did not allow, the seconde by thy writing I mislyke, if thou attempt the third meanes, thou wilt enforce me to vtter that, which modestie now maketh me to conceale.

If thy good will be so great as thou tellest, seeke to mitigate it by reason or time, I thanke thee for it, but I can-not requit it, vnlesse either thou wert not *Philautus*, or I not *Camilla*. Thus pardoning thy boldnes vppon condition, and resting thy friend if thou rest thy sute, I ende.

*Neither thine, nor hir owne,
Camilla.*

THis letter *Camilla* stitched into an *Italian* petrack [Petracke] which she had, determining at the next coming of *Philautus*, to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some worde. *Philautus* attending hourelye ye successe of his loue, made his repaire according to his accustomed vse, and finding the Gentlewomen sitting in an herbor, saluted them curteously, not forgetting to be inquisitiue how *Camilla* was eased by his Pomgranet, which oftentimes asking of hir, she aunswered him thus.

In faith *Philautus*, it had a faire coat, but a rotten kernell, which so much offended my weake stomacke, that the very sight caused me to lo[a]th it, and the sent to throw it into the fire.

I am fory quoth *Philautus* (who spake no lesse then trueth) that the medicine could not worke that, which my mind wished, and with that stoode as one in a traunce, which *Camilla* perceiuing, thought best to rub no more on that gall, least the standers by should espy where *Philautus* shoove wronge him.

Well said *Camilla* let it goe, I must impute it to my ill fortune, that where I looked for a restoritie, I found a consumption: and with that she drew out hir petrarke [Petracke], requesting him to conster hir a lesson, hoping his learning would be better for a scholemaister, then his lucke was for a Phisition. Thus walking in the all[e]y, she listned to his construction, who turning the booke, found where the letter was enclosed, and dissembling that he suspected, he saide he would keepe hir petrarke vntill the morning, do you quoth *Camilla*. With yat the Gentlewomen clustred about them both, eyther to hear how cunningly *Philautus* could conster, or how readily *Camilla* could conceiue. It fell out that they turned to such a place, as turned them all to a blanke, where it was reasoned, whether loue came at the sodeine viewe of beautie, or by long experience of vertue, a long disputation was like to ensue, had not *Camilla* cut it off before they could ioyne issue, as one not willing in ye company of *Philautus* eyther to talke of loue, or thinke of loue, least eyther hee should suspect she had beene wooed, or might be won, which was not done so closelye, but it was perceiued of *Philautus*, though dissembled. Thus after many words, they went to their dinner, where I omit their table talke, least I loose mine.

After their repast, *Surius* came in with a great train, which lightened *Camillas* hart, and was a dagger to *Philautus* breast, who taried no longer then he had leysure[leasure] to take his leaue, eyther desirous to read his Ladyes aunswer, or not willing to enioy *Surius* his companie, whome also I will now forsake, and followe *Philautus*, to heare how his minde is quieted with *Camillas* curtesie.

Philautus no fooner ent[e]red his chamber, but he read hir letter, w[h]ich wrought fuch skirmishes in his minde, that he had almoſt forgot reaſon, falling into the old evaine of his rage, in this manner.

Ah cruell *Camilla* and accuſed *Philautus*, I ſee now that it fareth with thee, as it doth with the Hare Sea, which hauing made one aſtonied with hir fayre fight, turneth him into a ſtone with hir venemous ſauo[u]r, and with me as it doth with thoſe that view the *Baſilike*, whoſe eyes procure delight to the looker at the firſt glymſe, and death at the ſecond glaunce.

Is this the curteſie of *England* towards ſtraungers, to entreat them ſo diſpightfullye? Is my good will not onely reiected with-out cauſe, but alſo diſdained with-out colour? I but *Philautus* prayſe at the [thy] parting, if ſhe had not liked thee, ſhe would neuer haue aunſwered thee. Knoweſt thou not that wher they loue much, they diſſemble moſt, that as fayre weather cometh after a foule ſtorme, ſo ſweete tearmes ſucceede ſowre [ſower] taunts?

Affaye once againe *Philautus* by Letters to winne hir loue, and followe not the vnkinde hounde, who leaueth the ſent bycauſe hee is rated, or the baſtarde Spanyell, which beeing once rebuked, neuer retrieueth his game. Let *Atlanta* runne neuer ſo ſwiftelye, ſhee will looke backe vpon *Hyppomanes*, let *Medea* bee as cruell as a f[i]ende to all Gentle-men, ſhee will at the laſt reſpect *Iaſon*. A denyall at the firſt is accompted a graunt, a gentle aunſwere a mockerie. Ladyes uſe their Louers as the Storke doth hir young ones, who pecketh [picketh] them till they bleed with hir bill, and then healeth them with hir tongue. *Cupid* him-ſelf muſt ſpend one arrowe, and thinkeſt thou to ſpeede with one Letter? No no *Philautus*, he that looketh to haue cleere water muſt digge deepe, he that longeth for ſweete Muſicke, muſt ſet his ſtringes at the hygheſt, hee that ſeeketh to win his loue muſt ſtretch his labo[u]r, and naſard his lyfe. *Venus* bliſſeth [bleſſeth] Lions in the fold, and Lambes in the chamber, Eagles at the affaulte,

and Foxes in counsayle, so that thou must be hardy in the pursuit, and meeke in victory, venterous in obtaining, and wise in concealing, so that thou win that with prayse, which otherwise thou wilt loose with peeuisshesse. Faint hart *Philautus* neither winneth Castell nor Lady: ther[e]fore endure all thinges that shall happen with patience, and pursue with diligence, thy fortune is to be tryed, not by the accedents [accidents] but by the end.

Thus Gentlewoemen, *Philautus*, resembleth the Viper, who beeing stricken with a reede lyeth as he were dead, but stricken the second tyme, recouereth his strength: hauing his answer at the first in ye [a] masque, he was almost amased, and nowe againe denied, he is animated, presuming thus much vpon ye good disposition and kindnesse of woemen, that the higher they sit, the lower they looke, and the more they seeme at the first to lo[a]th, the more they loue at the last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approacheth neere vnto him, gathereth vp him-self into the roundnesse of a ball, but running from him, stretcheth him-self into the length of a tree. The willing resistance of women was ye cause yat made *Arelus* (whose arte was only to draw women) to paynt *Venus Cnydia* catching at the ball with hir hand, which she seemed to spurn at with hir foote. And in this poynt they are not vnlike vnto the Mirt [Mirre] Tree, which being hewed [hewen], gathereth in his sappe, but not moued, poureth it out like firrop. Woemen are neuer more coye then when they are beloued, yet in their mindes neuer lesse constant, seeming to tye themselu[e]s to the mast of the shippe with *Vlyffes*, when they are wooed, with a strong Cable: which being well discerned is a twine threed: throwing a stone at the head of him, vnto whome they immediately cast out an ap[p]le, of which their gentle nature *Philautus* being perswaded, followed his suit againe in this manner.

Philautus to the faire, Camilla.

I Cannot tell (*Camilla*) whether thy ingratitude be greater, or my misfortune, for perusing the few lynes thou gauest me, I found as small hope of my loue as of thy courtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdayne, the greater flame thou encreasest by desire. Not vnlyke vnto *Iupiters* Well, which extinguisheth a fire [fire] brande, and kindleth a wet sticke. And no lesse force, hath thy beautie ouer me, then the fire hath ouer *Naplytia*, which leapeth into it, wherfoeuer it seeth it.

I am not he *Camilla* that will leaue the Rose, bicause I [it] pricked my finger, or forsake the golde that lyeth in the hot fire, for that I burnt my hande, or refuse the sweete Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull louer, is neither to be daunted with despite, nor afrighted with daunger. For as the Load-stone, what winde soeuer blowe, tourneth alwayes to the North, or as *Aristotles Quadratus*, which way soeuer you tourne it, is alwayes constant: so the faith of *Philautus*, is euermore applyed to the loue of *Camilla*, neither to be remoued with any winde, or rolled with any force. But to thy letter.

Thou saist greene wounds are to be dressed roughly least they fester: certainly thou speakest lyke a good Chyrurgian, but dealest lyke one vnskilfull, for making a great wound, thou puttest in a small tent, cutting the flesh that is found, before thou cure the place that is sore: striking the veyne with a knife, which thou shouldest stop with lynt. And so hast thou drawn my tetter [tetter], (I vse thine owne terme) that in seeking to spoyle it in my chinne, thou hast spreade it ouer my body.

Thou addest thou art no *Italian* Lady, I answer, would thou wert, not that I would haue thee wooed, as thou sayst they are, but that I might win thee as

thou now art : and yet this I dare say, though not to excuse al, or to disgrace thee, yat some there are in *Italy* too wise to be caught with leafings, and too honest to be entangled with lust, and as wary to eschue sinne, as they are willing to sustaine shame, so that what-soeuer the most be, I would not haue thee thinke ill of the best.

Thou alleadgest thy youth and allowest thy wisdom, the one not apt to know ye impressions of loue, the other suspitious not to beleeeue them. Truly *Camilla* I haue heard, that young is the Goose yat wil eate no Oates, and a very ill Cocke that will not crow before he be olde, and no right Lyon, that will not feede on hard meat, before he tast sweet milke, and a tender Virgin God knowes it must be, that measureth hir affections by hir age, when as naturally they are enclined (which thou perticularly puttest to our countrey) to play the brides, before they be able to dresse their heades.

Many similytudes thou bringest in to excuse youth, thy twig, thy corne, thy fruit, thy grape, and I know not what, which are as easelye to be refelled, as they are to be repeated.

But my good *Camilla*, I am as vnwillyng to confute any thing thou speakest, as I am thou shouldst vtter it : infomuch as I would sweare the Crow were white, if thou shouldest but say it.

My good will is greater than I can expresse, and thy courtesie lesse then I deserue : thy counsayle to expell it with time and reason, of so lyttle force, that I haue neither the will to vse the meane, nor the wit to conceiue it. But this I say, that nothing can break off my loue but death, nor any thing hasten my death, but thy discourtesie. And so I attend thy finall sentence, and my fatall destenie.

*Thine euer, though he
be neuer thine,
Philautus.*

THIS letter he thought by no meanes better to be conueyed, then in the same booke he receiued

hirs, so omitting no time, least the yron should coole before he could strike, he presently went to *Camilla*, whome he founde in gathering of flowers, with diuers other Ladyes and Gentlewomen, which came aswell to recreate themselues for pleasure, as to visite *Camilla*, whom they all loued. *Philautus* somewhat boldened by acquaintance, courteous by nature, and courtly by countenance, saluted them al with such te[a]rmes, as he thought meete for such personages, not forgetting to call *Camilla* his schollar, when she had schooled him being hir master.

One of the Ladies who delighted much in mirth, seing *Philautus* behold *Camilla* so stedfastly, saide vnto him.

Gentleman, what floure [flower] like you best in all this border, heere be faire Roses, sweete Violets, fragrant primroses, heere wil be Lilly-floures, Carnations, sops in wine, sweet Iohns, and what may either please you for sight, or delight you with fauour: loth we are you should haue a Posie of all, yet willing to giue you one, not yat which shal [1] looke best, but such a one as you shal [1] lyke best. *Philautus* omitting no opportuni[t]ie, yat might either manifest his affection or commend his wit, answered hir thus.

Lady, of so many sweet floures [flowers] to chuse the best, it is harde, seeing they be all so good, if I shoulde preferre the fairest before the sweetest you would happely imagine that either I were stopped in the nose, or wanton in the eyes, if the sweetnesse before the beautie, then would you gesse me either to lyue with fauours, or to haue no iudgement in colours, but to tell my minde (vpon correction be it spoken) of all flowers, I loue a faire woman.

In deede quoth *Flauia* (for so was she named) faire women are set thicke, but they come vp thinne, and when they begin to budde, they are gathered as though they wer blowne, of such men as you are Gentleman, who thinke greene grasse will neuer be drye Hay, but when ye flower of their youth (being slipped too young)

shall fade before they be olde, then I dare saye, you would chaunge your faire flower for a weede, and the woman you loued then, for the worst violet you refuse now.

Lady aunswered *Philautus*, it is a signe that beautie was no niggard of hir flippes in this gardein, and very enuious to other grounds, seing heere are so many in one Plot, as I shall neuer finde more in all *Italy*, whether the reason be the heate which killeth them, or the country that cannot beare them. As for plucking them vp soone, in yat we shew the desire we haue to them, not the malyce. Where you coniecture, that men haue no respect to things when they be olde, I cannot consent to your saying for well doe they know that it fareth with women as it doth with the Mulbery tree, which the elder it is, the younger it seemeth, and therefore hath it growen to a Prouerb in *Italy*, when on[e] seeth a woman striken in age to looke amiable, he saith she hath eaten a Snake: so that I must of force follow mine olde opinion, that I loue fresh flowers well, but faire women better.

Flauia would not so leaue him, but thus replied to him.

YOU are very amorous Gentleman, otherwise you would not take the defence of that thing which most men contemne, and women will not confesse. For where-as you goe about to currey fauour, you make a fault, either in praying vs too much, which we accompt in *Englande* flatterye, or pleasing your selfe in your owne minde, which wise men esteeme as folly. For when you endeauour to proue that woemen the older the[y] are, the fayrer they looke, you thinke them eyther very credulous to beleuee, or your talke verye effectuall to perswade. But as cunning as you are in your *Pater noster*, I will add one Article more to your *Crede*, that is, you may speak in matters of loue what you will, but women will beleuee but what they lyst, and in extolling their beauties, they giue more credit to their owne glasse, then mens gloses.

But you haue not yet aunswered my request touching what flower you most desire: for woemen doe not resemble flowers, neyther in shew nor fauour.

Philautus not shrinking for an Aprill showre, followed the chace in this manner.

Lady, I neither flatter you nor please my selfe (although it pleaseth you so to coniecture) for I haue alwayes obserued this, that to stand too much in mine owne conceite would gaine me little, and to claw those of whome I sought for no benefite, would profit me lesse: yet was I neuer so ill brought vp, but that I could when time and place should serue, giue euery one I* lyked* their iust commendation, vnlesse it were among those that were with-out comparison: offending in nothing but in this, that beeing too curious in praising my Lady, I was like to the Painter *Protogenes*, who could neuer leaue when his worke was well, which faulte is to be excused in him, bicause hee would make it better, and may be borne with in mee, for that I wish it excellent. Touching your first demaund which you seeme againe to vrge in your last discourse, I say of al[l] flowers I loue the Rose best, yet with this condition, bicause I wil not eate my word, I like a faire Lady well. Then quoth *Flauia* since you wil[l] needes ioyne the flower with the woman, amonge all vs (and speake not partially) call hir your Rose yat you most regarde, and if she deny that name, we will enioyne hir a penance for hir pride, and rewarde you with a violet for your paynes.

Philautus being driuen to this shift wished him selfe in his chamber, for this he thought that if he shoulde choose *Camilla* she woulde not accept it, if an other, she might iustly reiect him. If he shoulde discover his loue, then woulde *Camilla* thinke him not to be secrete, if conce[a]le it, not to be feruent: besides all, the Ladyes woulde espie his loue and preuent it, or *Camilla* despise his offer, and not regarde it. While he was thus in a deepe meditation, *Flauia* wakened him saying, why Gentleman are you in a dreame, or is there

none heere worthy to make choyce of, or are wee all so indifferent, that there is neuer a good.

Philautus seeing this Lady so curteous, and louing *Camilla* so earnestly, coulde not yet resolue with himselfe what to doe, but at the last, loue whiche neither regardeth what it speaketh, nor where, he replied thus at all aduentures.

L Adyes and Gentlewomen, I woulde I were so fortunate that I might choose euery one of you for a flower, and then would I boldly affirme that I coulde shewe the fairest poesie in the worlde, but follye it is for me to wish that being a slaue, which none can hope for, that is an Emperour. If I make my choyse I shall speede so well as he that enioyeth all *Europe*. And with that gathering a rose he gaue it to *Camilla*, whose colour so encreased as one would haue iudged al hir face to haue been a Rose, had it not beene stayned with a naturall whit[e]nesse, which made hir to excell the Rose.

Camilla with a smiling countenance as though nothing greeued, yet vexed inwardly to the heart, refused the gifte flatly, pretending a re[a]dy excuse, which was, that *Philautus* was either very much ouer seene to take hir before the Ladie *Flauia*, or els disposed to giue hir a mocke aboute the rest in the companie.

Well quoth *Flauia* to *Philautus*, (who nowe stoode like one that had beene besmered) there is no harme done, for I perceiue *Camilla* is otherwise spedde, and if I be not much deceiued, she is a flower for *Surius* wearing, the penance shee shall haue is to make you a Nofegay which shee shall not denye thee, vnlesse shee desie vs, and the rewarde thou shalt haue, is this, while you tarrie in Englande my neece shal be your Violet.

This Ladyes coufin was named *Frauncis*, a fayre Gentlewoman and a wise, young and of very good conditions, not much inferiour to *Camilla*, sequall [equall] shee could not be.

Camilla who was lo[a]th to be accompted in any company coye, endeououred in the presence of the Ladie

Flauia to be very curteous, and gathered for *Philautus* a posie of all the finest flowers in the Garden, saying thus vnto him, I hope you will not be offended *Philautus* in that I coulde not be your Rose, but imputing the faulte rather to destinie then discourtesie.

Philautus plucking vp his spirits, gaue hir thanks for hir paynes, and immediately gathered a violet, which he gaue mistres *Frauncis*, which she c[o]urteously receiued, thus all partes were pleased for that time.

Philautus was inuited to dinner, so that he could no longer stay, but pulling out the booke wherein his letter was enclosed, he deliuered it to *Camilla*, taking his humble leaue of the Lady *Flauia* and the rest of the Gentlewomen.

When he was gone there fell much talke of him between the Gentlewomen, one commending his wit, another his personage, some his fauour, all his good conditions insomuch that the Lady *Flauia* bound it with another, that she thought him both wise and honest.

When the company was dissolued, *Camilla* not thinking to receiue an aunswere, but a lecture, went to hir Italian booke where shee founde the letter of *Philautus*, who without any further aduise, as one very much offended, or in a great heate, sent him this bone to gnawe vpon.

To Philautus.

Sufficed it not thee *Philautus* to bewraie thy follies and moue my pacience, but thou must also procure in me a minde to reuenge, and to thy selfe the meanes of a farther perill? Where diddest thou learne that being forbidden to be bold, thou shouldest growe impudent? or being suffered to be familiar thou shouldest waxe haile fellowe? But to so malepert boldnes is the demeanor of young Gentlemen come, that where they haue bene once welcome for curtesie, they thinke themselues worthie to court any Lady by customes: wherin they imagine they vse singuler audacitie which we can no otherwise terme then fauci-

neffe, thinking women are to be drawn by their coynd and counterfait conceipts, as the straw is by the *Aumber*, or the yron by ye Loadstone, or the gold by the minerall *Chryfocolla*.

But as there is no serpent that can breede in the Box tree for the hardneffe, nor wil build in the Cypres tree for the bitterneffe, so is there no fond or poysoned louer that shall enter into my heart which is hardned like the Adamant, nor take delight in my words, which shall be more bitter then Gall.

It fareth with thee *Philautus* as with the droone [Drone], who hauing lost hir [his] owne wings, seekes to spoile the Bees of theirs, and thou being clipped of thy libertie, goest about to bereaue me of mine, not farre differing from the natures of Dragons, who sucking bloud out of the Elephant, kill him, and with the same poyson themselues: and it may be that by the same meanes that thou takest in hande to inueigle my minde, thou entrap thine owne: a iust reward, for so vniust dealing, and a fit reuenge for so vnkinde a regard. But I trust thy purpose shall take no place, and that thy mallice shall want might, wherein thou shalt resemble the serpent *Porphirius*, who is full of poyson, but being toothlesse he hurteth none but himselfe, and I doubt not but thy minde is as ful of deceit, as thy words are of flatterie, but hauing no toothe [teeth] to bite, I haue no cause to feare.

I had not thought to haue vsed so fower words, but where a wande cannot rule the horse, a spurre must. When gentle medicines, haue no force to purge, wee must vse bitter potions: and where the fore is neither to be dissolued by plaister, nor to be broken, it is requisite, it should be launced.

Hearbes that are the worse for watering, are to be rooted out, trees that are lesse fertile for the lopping, are to hewen downe. Hawkes that waxe haggard by manning, are to be cast off, and fonde louers, that encrease in their follyes when they be reiected, are to be dispised.

But as to be without haire, amongst ye *Mycanions*, is accompted no shame, bicause they be al borne balde, so in *Italy* to lyue in loue, is thought no fault, for that there they are allgiuentolust, which maketh thee to coniecture, that we in *England* reckon loue as ye [to be the] chiefest vertue, which we abhorre as ye greatest vice, which groweth lyke the Iuie about the trees, and killeth them by cullyng them. Thou arte alwayes talking of Loue, and applying both thy witte and thy wealth in that idle trade: only for that thou thinkest thy selfe amiable, not vnlyke vnto the Hedgehogge, who euer more lodgeth in the thornes, bicause he himselfe is full of prickells.

But take this both for a warning and an aunswer, that if thou profecute thy suite, thou shalt but vndoe thyselfe, for I am neither to be wo[o]ed with thy passions, whilest thou liuest, nor to repent me of my rigor when thou art dead, which I wold not haue thee think to procede of anye hate I beare thee, for I malyce none, but for loue to mine honour, which neither *Italian* shal violate, nor English man diminish. For as the precious stone *Chalazias*, being throwen into the fire keepeth stil his coldnesse, not to be warmed with any heate, so my heart although dented at with ye arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwayes keepe his hardnesse, and be so farre from being mollyfied, that thou shalt not perceiue it moued.

The Violet Ladie *Flauia* bestowed on thee, I wishe thee, and if thou lyke it, I will further thee, otherwise if thou persist in thine olde follyes, wherby to encrease my new griefes, I will neither [neuer] come where thou art, nor shalt thou haue accessse to the place where I am. For as little agreement shal there be betweene vs, as is betwixt the Vine and the Cabish, the Oke and the Olyue tree, the Serpent and the Ash tree, the yron and *Theamedes*.

And if euer thou diddest loue me, manifest it in this, that heereafter thou neuer write to mee, so shall I both

be perfwaded of thy faith, and eafed of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou fhalt but bewraye thy falshoode, and augment thy fhame, and my feueritie.

For this I sweare, by hir whose lyghts can neuer dye, *Vefta*, and by hir whose heafte are not to be broken, *Diana*, that I will neuer consent to loue him, whose fight (if I may fo fay with modeftie) is more bitter vnto me then death.

If this aunfwere will not content thee, I wil fhew thy letters, difclofe thy loue, and make thee afhamed to vndertake that, which thou canneft neuer bring to paffe. And fo I ende, thine, if thou leaue to be mine.

Camilla.

C*Amilla* difpatched this letter with fpede, and fent it to *Philautus* by hir man, which *Philautus* hauing read, I commit the plyght he was in, to the confideration of you Gentlemen that haue ben in the like: he tare his haire, rent his clothes, and fell from the paffions of a Louer to the pang[*u*]es of phrenfie, but at the laft callyng his wittes to him, forgetting both the charge *Camilla* gaue him, and the contents of hir Letter, he greeted hir immedia[t]lye agayne, with an aunfwere by hir owne Meflenger in this manner.

*To the cruell Camilla,
greeting.*

IF I were as farre in thy bookes to be beleeued, as thou art in mine to be beloued, thou fhouldeft either foone be made a wife, or euer remaine a Virgin, the one would ridde me of hope, the other acquit mee of feare.

But feeing there wanteth witte in mee to perfwade, and will in thee to consent: I meane to manifefte the beginning of my Loue, by the ende of my lyfe, the affects of the one fhall appeare by the effects of the other.

When as neither folempne oath nor found perfwad-

sion, nor any reason can worke in thee a remorse, I meane by death to shew my desire, the which the sooner it commeth, the sweeter it shalbe, and the shortnes of the force, shal abate the sharpnes of the sorrow. I cannot tel whether thou laugh at my folly, or lament my phrensie, but this I say, and with salt teares trickling down my cheekes, I swe[a]re, yat thou neuer foundst more ple[a]sure in reiecting my loue, then thou shalt feele paine in remembering my losse, and as bitter shal lyfe be to thee, as death to me, and as sorrowfull shal my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write, of course, and makest all I speake, of small accompt: but God who reuengeth the periuries of the dissembler, is witnesse of my truth, of whom I desire no longer to lyue, then I meane simply to loue.

I will not vse many wordes, for if thou be wise, few are sufficient, if froward, superfluous: one lyne is inough, if thou be courteous, one word too much, if thou be cruell. Yet this I adde and that in bitterness of soule, that neither my hande dareth write that, which my heart intendeth, nor my tongue vtter that, which my hande shall execute. And so fare-well, vnto whom onely I wish well.

*Thine euer, though
shortly neuer.
Philautus.*

THis Letter beeing written in the extremitie of his rage, he sent by him that brought hers. *Camilla* perceiuing a fresh reply, was not a little melancholy, but digesting it with company, and burning the letter, she determined neuer to write to him, nor after yat to see him, so resolute was she in hir opinion, I dare not say obstinate least you gentlewomen shoulde take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be wooed with *Appelles* pencill, *Orpheus* Harpe, *Mercuries*

tongue, *Adonis* beautie, *Cræfus* we[a]lth, or els neuer to be won[n]e, for their bewties [beauties] being blafed, their eares tickled, their mindes moued, their eyes pleafed, there appitite fatiffied, their coffers filled, when they haue al thinges they fhoulde haue and would haue, then men neede not to ftande in doubt of their comming, but of their conftancie.

But let me followe *Philautus*, who nowe both loathing his life and curfing his lucke, called to remembrance his old friend *Euphues*, whom he was wont to haue alwayes in mirth a pleafant companion, in griefe a comforter, in al his life the only ftay of his lybertie, the difcurtefie which hee offered him fo encreafed his greefe, that he fell into thefe termes of rage, as one either in an extafcie, or in a lunacie.

Nowe *Philautus* difpute no more with thy felfe of thy loue, but be defperate to ende thy life, thou haft caft off thy friende, and thy Lady hath forfaken thee, thou deftitute of both, canft neither haue comfort of *Camilla*, whom thou feeft obftinate, nor counfaile of *Euphues*, whom thou haft made enuious.

Ah my good friende *Euphues*, I fee nowe at length, though too late, yat a true friend is of more price then a kingdome, and that the faith of thee is to be preferred, before the beautie of *Camilla*.

For as falfe [safe] being is it in the company of a trustie mate, as fleeping in the graffe Trifole, where there is no ferpent fo venemous that dare venture.

Thou waft euer carefull of my eftate, and I carelefse for thine, thou diddeft alwayes feare in me the fire of loue, I euer flattered my felfe with the bridle of wife-dome, when thou waft earnest to giue me counfaile, I waxed angrie to heare it, if thou diddeft fufpect me vpon iuft caufe, I fel[l] out with thee for euery light occafion, nowe now *Euphues* I fee what it is to want a friend, and what it is to loofe one, thy wordes are come to paffe which once I thought thou fpakeft in fport, but nowe I finde them as a prophecie, that I fhould be conftroynd to ftande at *Euphues* dore as the true owner.

What shal I do in this extremitie? which way shal I turne me? of whom shal I seeke remedie? *Euphues* wil reiect me, and why shoulde he not? *Camilla* hath reiected me, and why should she? the one I haue offended with too much grieffe, the other I haue serued with too great good will, the one is lost with loue, the other with hate, he for that I cared not for him, she because I cared for hir. I but though *Camilla* be not to be moued, *Euphues* may be mollified. Trie him *Philautus*, sue to him, make friends, write to him, leaue nothing vndone that may either shew in thee a sorrowful heart, or moue in him a minde that is pitifull. Thou knowest he is of nature curteous, one that hateth none, that loueth thee, that is tractable in al things, Lions spare those yat couch to them, the Tygresse biteth not when shee is clawed, *Cerberus* barketh not if *Orpheus* pipe sweetly, assure thy self that if thou be penitent, he will bee pleased: and the old friendship wilbe better then the newe.

Thus *Philautus* ioying nowe in nothing but onely in the hope he had to recouer the friendship with repentance, which he had broken off by rashnesse, determined to greet his friend *Euphues*, who al this while lost no time at his booke in London, but howe he employed it, he shall himselfe vtter, for that I am neither of his counsaile nor court, but what he hath done he will not conceale, for rather he wisheth to bewray his ignorance, then his ydlenes, and willinger you shall find him to make excuse of rudenesse then lasinesse.

But thus *Philautus* saluted him.

Philautus to Euphues.

THe sharpe Northeast winde (my good *Euphues*) doth neuer last three dayes, tempestes haue but a short time, and the more violent the thunder is, the lesse permanent it is. In the like man[n]er it falleth out with ye iarres and crosings of friends which begun in a minuit [minute], are ended in a moment.

Necessary it is that among fri[e]nds there should bee some ouerthwarting, but to continue in anger not conuenient, the Camill first troubleth the water before he drinke, the Frankenfence is burned before it smell, friendes are tryed before they are* to* be trusted, least shining like the Carbuncle as though they had fire, they be found being touched, to be without fire.

Friendshippe should be like the wine which *Homer* much commending, calleth *Maroneum*, whereof one pient[pinte] being mingled with fīue quartes of water, yet it keepeth his old strength and vertue, not to be qualified by any discourtesie. Where salt doth grow nothing els can breede, where friendship is built, no offence can harbour.

Then good *Euphues* let the falling out of fri[e]nd[e]s be a renewing of affection, that in this we may resemble the bones of the Lyon, which lying still and not moued begin to rot, but being striken one against another break out like fire, and wax greene.

The anger of friends is not vnlike vnto the phisitions *Cucurbitæ* which drawing al ye infection in ye body into one place, doth purge al diseases, and the rages [iarres] of friendes, reaping vp al the hidden malices, or suspicions, or follyes that lay lurking in the minde, maketh the knot more durable: For as the bodie being purged of melancholy waxeth light and apt to all labour, so the minde as it were scoured of mistrust, becommeth fit euer after for beleefe.

But why doe I not confesse that which I haue committed, or knowing my selfe guilty, why vse I to glose, I haue vniustly my good *Euphues*, picked a quarrel against thee, forgetting the counsell thou gauest [giuest] me, and despising that which I nowe desire. Which as often as I call to my minde, I cannot but blush to my selfe for shame, and fall out with my selfe for anger. For in falling out with thee, I haue done no otherwise then he that desiring [desireth] to faile falsely [safely] killeth him at the helme, resembling him that hauing neede to alight spurreth his horse to make him stande

still, or him that swimming vpon anothers backe, seeketh to stoppe his breath.

It was in thee *Euphues* that I put all my trust, and yet vpon thee that I powred out all my mallice, more cruel then the Crocodile, who suffereth the birde to breede in hir mouth, yat scoureth hir teeth, and nothing so gentle as the princely Lyon, who saued his life, that helped his foot. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accustomed kindnesse forgieue, that my vnbridled furie did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as re[a]die to take an iniurie, as I was to giue an offence.

What I haue done in thine absence I will certifie at thy comming, and yet I doubt not but thou cannest geffe by my condition, yet this I add, that I am as ready to die as to liue, and were I not animated with the hope of thy good counsell, I would rather haue suffered the death I wish for, then sustain the shame I sought for. But nowe in these extremities reposing both my life in thy hands, and my seruice at thy commaundement, I attend thine aunswere, and rest thine to vse more then his owne.

Philautus.

THIS letter he dispatched by his boye, which *Euphues* reading, could not tell whether he shoulde more reioyce at his friends submission, or mistrust his subtiltie, therefore as one not resoluing himselfe to determine any thing, as yet, aunswered him thus immediately by his owne messenger.

*Euphues to him, that was
his Philautus.*

I Haue receiued thy letter, and know the man: I read it and perceiued the matter, which I am as farre from knowing how to aunswere, as I was from looking for such an errand.

Thou beginnest to inferre a necessitie that friends should fall out, when as I can-not allowe a[n] [in]conuenience. For if it be among such as are faithfull, there should be no cause of breach : if betweene dissemblers, no care of reconciliation.

The Camel faist thou, loueth water, when it is troubled, and I say, the Hart thirsteth for the cleare streame : and fitly diddest thou bring it in against thy selfe (though applyed it, I know not how aptlye for thy selfe) for such friendship doest thou lyke, where braules maye be stirred, not quietnesse sought.

The wine *Maroneum* which thou commendest, and the salt ground which thou inferrest, ye one is neither fit for thy drinking, nor the other for thy tast, for such strong Wines will ouercome such lyght wits, and so good salt cannot relysh in so vnfauory a mouth, neither as thou desirest to applye them, can they stande thee in fleede. For often-times haue I found much water in thy deedes, but not one drop of such wine, and the ground where salte should grow, but neuer one come that had fauour.

After many reasons to conclude, that iarres were requisit[e], thou fallest to a kinde of submission, which I meruayle at : For if I gaue no cause, why diddest thou picke a quarrell : if any, why shouldest thou craue a pardon ? If thou canst defie thy best friend, what wilt thou doe to thine enemy ? Certainly this must needes ensue, that if thou canst not be constant to thy friend, when he doth thee good, thou wilt neuer beare with him, when hee shall do thee harme : thou that seekest to spil the blood of the innocent, canst shew small mercye to an offender : thou that treadest a Worme on ye taile, wilt crush a Waspe on the head : thou that art angry for no cause, wilt I thinke runne madde for a light occasion.

Truly *Philautus*, that once I loued thee, I can-not deny, that now I should againe doe so, I refuse : For smal confidence shal I repose in thee, when I am guiltie, that can finde no refuge in innocencie.

The malyce of a friend, is like the sting of an Aspe, which nothing can remedie, for being pearced in the hande it must be cut off, and a friend thrust to the heart it must be pulled out.

I had as lief *Philautus* haue a wound that inwardly might lyghtly grieue me, then a scar that outwardly should greatly shame me.

In that thou seemest so earnest to craue attonement thou caufest me ye more to suspect thy truth : for either thou art compelled by necessitie, and then it is not worth thanks, or els disposed againe to abuse me, and then it deserueth reuenge. Eeles cannot be helde in a wet hande, yet are they stayed with a bitter Figge leafe, the Lamprey is not to be killed with a cudgel, yet is she spoiled with a cane, so friends that are so slipperie, and wauering in all their dealyngs are not to be kept with fayre and smooth talke, but with rough and sharp taunts : and contrariwise, those which with blowes, are not to be reformed, are oftentimes wonne with light perswasions.

Which way I should vse thee I know not, for now a sharpe word moued thee, when otherwhiles a sword wil not, then a friendly checke killeth thee, when a rasor cannot rase thee.

But to conclude *Philautus*, it fareth with me now, as with those, that haue bene once bitten with ye Scorpion, who neuer after feele[th] anye sting, either of the Waspe, or the Hornet, or the Bee, for I hauing bene pricked with thy falsehoode shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

Touching thy lyfe in my absence, I feare me it hath bene too loose, but seeing my counsell is no more welcome vnto thee then water into a ship, I wil^[1] not wast winde to instruct him, that wasteth himselfe to destroy others.

Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue mee of thy confession, I might happely doe that, which now I will not.

And so fare-well *Philautus*, and though thou lyttle esteeme my counsayle, yet haue respect to thine owne credite: So in working thine owne good, thou shalt keepe me from harme.

*Thine once,
Euphues.*

This letter pinched *Philautus* at the first, yet trusting much to ye good disposition of *Euphues*, he determined to perseuer both in his fute and amend[e]ment, and ther[e]fore as one beating his yron that he might frame it while it were hoat, aunswered him in this manner.

*To mine onely friend,
Euphues.*

THERE is no bone so hard but being laid in vineger, it might [may] be wrought, nor Iuory so tough, but seasoned with *Zutho* it may be engrauen, nor Box so knottie, that dipped in oyle can-not be carued, and can ther[e] be a heart in *Euphues*, which neither will yeelde to softnesse with gentle perswasions, nor true perseueraunce? What canst thou require at my hande, that I will deny thee? haue I broken the league of friendship? I confesse it, haue I misused thee in termes, I will not deny it. But being sorrowfull for either, why shouldest not thou forgiue both.

Water is prayfed for that it fauoureth of nothing, Fire, for that it yeeldeth to nothing: and such should the nature of a true friend be, that it should not fauour of any rigour, and such the effect, that it may not be conquered with any offence: Otherwise, faith put into the breast that beareth grudges, or contracted with him that can remember griefes, is not vnlyke vnto Wine poured into Firre vessels, which is present death to the drinker.

Friends must be vsed, as the Musicians tune their

strings, who finding them in a discorde, doe not breake them, but either by intention or remission, frame them to a pleasant consent: or as Riders handle their young Coltes, who finding them wilde and vntractable, bring them to a good pace, with a gentle rayne, not with a sharp spurre, or as the *Scythians* ruled their slaues not with cruell weapons, but with the shewe of small whippes. Then *Euphues* consider with thy selfe what I may be, not what I haue beene, and forsake me not for that I deceiued thee, if thou doe, thy discourtesie wil breede my destruction.

For as there is no beast that toucheth the hearbe whereon the Beare hath bre[a]thed, so there is no man that will come neere him, vpon whom the suspicion of deceit is fastened.

Concerning my life passed, I conceale it, though to thee I meane hereafter to confesse it: yet hath it not beene so wicked yat thou shouldest be ashamed, though so infortunate, that I am greeued. Consider we are in England, where our demeanour will be narrowly marked if we treade a wrie, and our follyes mocked if [we] vse wrangling, I thinke thou art willing that no such thing shoulde happen, and I knowe thou art wise to preuent it.

I was of late in the company of diuers gentlewomen, among whom *Camilla* was present, who meruailed not a little, that thou foughtest either to absent thy selfe of some conceiued iniurie, where there was none giuen, or of set purpose, bicause thou wouldest giue one.

I thinke it requisite as well to auoyd the suspicion of malice, as to shunne ye note of ingratitude, that thou repayre thither, both to purge thy selfe of the opinion, may be conceiued, and to giue thanks for the benefits receiued.

Thus assuring my selfe thou wilt aunswere my expectation, and renue our olde amitie, I ende, thine assured to commaunde.

Philautus.

P*hilautus* did not sleepe about his busines, but presently sent this letter, thinking that if once he could fasten friendship againe vpon *Euphues*, that by his meanes he should compasse his loue with *Camilla*, and yet this I durst affirme, that *Philautus* was both willing to haue *Euphues*, and sorrowfull that he lost him by his owne lauishnes.

Euphues perused this letter oftentimes being in a mammering what to aunswere, at the last he determined once againe to lie a loofe, thinking that if *Philautus* meant faithfully, he woulde not desist from his suite, and therefore he returned salutations in this manner.

Euphues to Philautus.

THere is an hearbe in India *Philautus* of plefaunt smell, but who so commeth to it feeleth present smart, for that there breede in it a number of small serpents. And it may be that though thy letter be full of sweete words, there breed in thy heart many bitter thoughts, so that in giuing credite to thy letters, I may be deceiued with thy leafings.

The Box tree is alwayes greene, but the feede is poyson : *Tilia* hath a sweete rinde and a ple[a]sa[u]nt leafe, but ye fruit so bitter that no beast wil bite it, a dissembler hath euer-more Honnye in his mouth, and Gall in his minde, whiche maketh me to suspec̄te their wiles, though I cannot euer preuent them.

Thou settest downe the office of a friend, which if thou couldst as well performe as thou canst describe, I woulde be as willing to confirme our olde league, as I am to beleue thy newe lawes. Water that faoureth nothing (as thou sayest) may be heated and scald thee, and fire whiche yealdeth to nothing may be quenched, when thou wouldest warme thee.

So the friende in whome there was no intent to offende, may thorowe the sinister dealings of his fellowe

bee turned to heate, beeing before colde, and the faith which wrought like a flame in him, be quenched and haue no sparke.

The powring of Wine into Firre vessels serueth thee to no purpose, for if it be good Wine, there is no man so foolish to put into Firre, if bad, who woulde power [poure it] into better then Firre.

Mustie Caskes are fitte for rotten Grapes, a barrel[1] of poysoned Iuie is good ynough for a tunne of stinking Oyle, and crueltie too milde a medicine for crafte.

Howe Musitions tune their instruments I knowe, but how a man should temper his friend I cannot tel, yet oftentimes the string breaketh that the Musition seeketh to tune, and the friend cracketh which good counsell shoulde tame, such coltes are to be ridden with a sharpe snafle, not with a pleasant bitte, and little will the Sithian whippe be regarded, where the sharpnes of the sword is derided.

If thy lucke haue beene infortunate, it is a signe thy liuing hath not beene Godly, for commonly there commeth an yll ende where there was a naughtie beginning.

But learne *Philautus* to liue hereafter as though thou shouldest not liue at all, be constant to them that trust thee, and trust them that thou hast tried, dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him, know this yat the best simples are very simple, if the phisition could not applie them, that precious stones were no better then Pebble[s], if Lapidaries did not knowe them, that the best friende is worse then a foe, if a man doe not vse him.

Methridate must be taken inwardly, not spread on plaisters, purgations must be vsed like drink, not like bathes, the counsaile of a friend must be fastened to the minde, not the eare, followed, not prayfed, employed in good liuing, not talked off in good meaning.

I know *Philautus* we are in England, but I would we wer[e] not, not yat the place is too base, but that we

are too bad, and God graunt thou haue done nothing which may turne thee to discredite, or me to displeasure. Thou sayest thou werthe of late with *Camilla*, I feare me too late, and yet perhaps too soone, I haue alwayes tolde thee, that she was too high for thee to clymb, and too faire for others to catch, and too vertuous for any to inueigle.

But wilde horfes breake high hedges, though they cannot leap ouer them, eager Wolues bark at ye Moone though they cannot reach it, and *Mercurie* whisteleth for *Vesta*, though he cannot winne hir.

For absenting my selfe, I hope they can take no cause of offence, neither that I knowe haue I giuen any. I loue not to be bold, yet would I be welcome, but gestes [guests] and fish say we in *Athens* are euer stale within three dayes, shortly I will visite them, and excuse my selfe, in the meane season I thinke so well of them, as it is possible for a man to thinke of women, and how well that is, I appeale to thee who alwayes madest them no worfe then faints in heauen, and shrines in no worfe place then thy heart.

For aunswering thy suite I am not yet so hastie, for accepting thy seruice I am not so imperious, for in friendship there must be an equalitie of estates, and be* that may bee in vs, also a similitude of [diuers] manners, and that* cannot, vnlesse thou learne a newe lesson, and leaue the olde, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

THIS Letter was written in hast, sent with speed, and aunswered againe in post. For *Philautus* seeing so good counsaile could not proceede of any ill conceipt, thought once againe to sollicite his friend, and that in such tearmes as he might be most agreeable to *Euphues* tune. In this manner.

*To Euphues health in body,
and quietnesse in minde.*

I N Musicke there are many discords, before there can be framed a *Diapason*, and in contracting of good will, many iarres before there be established a friendship, but by these meanes, the Musicke is more sweet, and the amitie more found. I haue receiued thy letter, where-in there is as much good counsaile contained as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string, which long since was out of tune, but now is broken, my inconstancie.

Certes my good *Euphues*, as I can-not but commend thy wisdome in making a staye of reconciliation, (for that thou findest so lyttle stay in me) so can I not but meruayle at thy incredulytie in not beleeuing me, since that thou seest a reformation in me.

But it maye be thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwayes dealyng by the obseruation of the starres, caused it at the last to cut the hard whetstone, saying that it skiled not how long things were a doing, but how well they were done. And thou holdest me off with many delayes, vsing I knowe not what obseruations, thinking thereby to make me a friend at the last, that shall laste: I prayse thy good meaning, but I mislyke thy rigour.

Me, thou shalt vse in what thou wilt, and doe that with a slender twist, that none can doe with a tough wyth. As for my being with *Camilla*, good *Euphues*, rubbe there no more, least I winch, for deny I wil not that I am wroung on the withers.

This one thing touching my selfe I saye, and before him that seeth all things I sweare, that heereafter I wil neither diffemble to delude thee, nor pick quarrells to fall out with thee, thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in lyfe chaste, in words modest: not framing

my fancie to the humour of loue, but my deedes to the rule of zeale: And such a man as heere-tofore mer[r]ilye thou faideft I was, but now truly thou shalt see I am, and as I know thou art.

Then *Euphues* appoint the place where we maye meete, and reconcile the mindes, which I confesse by mine owne follies were seuered. And if euer after this, I shall seeme iealous ouer thee, or blynded towards my selfe, vse me as I deserue, shamefully.

Thus attending thy speedy aunswere, for that delays are perilous, especially as my case now standeth. I ende thine euer to vse as thine [his] owne.

Philautus.

E*Vphues* seeing such speedye retourne of an other aunswere, thought *Philautus* to be very sharp set, for to recouer him, and weighing with himselfe, that often in mar[r]iages, ther[e] haue fallen out braules, wher the chiefeft loue should be, and yet againe reconciliations, that none ought at any time so to loue, that he should finde in his heart, at any time to hate: Furthermore, casting in his minde the good he might doe to *Philautus* by his friendship, and the mischief that might ensue by his fellowes follye, answered him thus agayne speedely, aswell to preuent the course hee might otherwise take, as also to prescribe what way he should take.

*Euphues to his friend,
Philautus.*

Nettells *Philautus* haue no prickells [prickles], yet they sting, and wordes haue no points, yet they pearce: though out-wardlye thou protest great amende-ment, yet often-times the softnesse of Wooll, which the *Seres* sende, sticketh so fast to the skinne, that when one looketh it sho[u]ld keepe him warme, it fetcheth bloud, and thy smooth talke, thy sweete promises, may when I shal thinke to haue them perfourmed to delight me, be a corrosiue to destroy me.

But I w[i]ll not cast beyonde the Moone, for that in all things I know there must be a meane.

Thou swearest nowe that thy lyfe shall be leade by my lyne, that thou wilt giue no cause of offence, by thy disorders, nor take anye by my good meaning, which if it bee so, I am as willyng to bee thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre, when thou shouldest iest, or follow thine owne will, when thou art to heare my counsayle, then will I depart from thee, and so display thee, as none that is wise shall trust thee, nor any that is honest shall lyue with thee.

I now am resolued by thy letter, of that which I was almost perswaded off, by mine owne coniecture, touching *Camilla*.

Why *Philautus* art thou so mad without acquaintance of thy part, or familiaritie of hers, to attempt a thing which will not onely be a disgrace to thee, but also a discredit to hir? Thinkest thou thy selfe either worthy to wooe hir, or she willyng to wedde thee? either thou able to frame thy tale to hir content, or shee ready to giue ears to thy conclusions?

No, no *Philautus*, thou art to[o] young to wooe in *England*, though olde inough to winne in *Italy*, for heere they measure more the man by the qualyties of his [the] minde, then the proportion of his body. They are too experte in loue, hauing learned in this time of their long peace, euey wrinckle that is to* be* seene or imagined.

It is neither an ill tale wel tolde, nor a good history made better, neither inuention of new fables, nor the reciting of olde, that can eyther allure in them an appetite to loue, or almost an attention [intention] to heare.

It fareth not with them as it doth with those in *Italy*, who preferre a sharpe wit, before sound wisdome, or a proper man before a perfect minde: they lyue not by shaddowes, nor feede of the ayre, nor luste after winde. Their loue is not tyed to Art but reason, not

to the precepts of *Ouid*, but to the perswasions of honestie.

But I cannot but meruayle at thy audacitie, that thou diddest once dare to moue hir to loue, whom I alwayes feared to sollicite in questioning, aswel doubting to be grauelled by hir quicke and readye witte, as to bee confuted, by hir graue and wyse aunsweres.

But thou wilt saye, she was of no great birth, of meaner parentage then thyselfe. I but *Philautus* they be most noble who are commended more for their perfection, then their petegree, and let this suffice thee that hir honour consisted in vertue, bewtie [beautie], witte, not bloode, auncestors, antiquitie. But more of this at our next meeting; where I thinke I shal bee merry to heere the discourse of thy madnesse, for I imagine to my selfe that shee handled thee verye hardely, considering both the place shee serued in, and the person that serued hir. And sure I am shee did not hang for thy mowing.

A *Phoenix* is no foode for *Philautus*, that dayntie toothe of thine must bee pulled out, else wilt thou surfecte [sulfet] with desire, and that Eagles eye pecked out, els wilt [will it] bee daseled with delyght. My counsaile must rule thy conceipte, least thou confounde vs both.

I will this euening come to thy lodging, where wee will conferre. And till then, I commende mee to thee.

*Thine euer to vse, if
thou be thine owne.*

Euphues.

THIS letter was so thankfully receiued of *Philautus*, that he almost ranne beyonde himselfe for ioye, preparing all thinges necessary for the entertainment of his friende, who at the houre appointed fayled not.

Many embracings there were, much straunge curtesie, many pretie glaunces, being almost for the time but straungers bicause of their long absence.

But growing to questioning one with another, they

fell to the whole discourse of *Philautus* loue, who left out nothing that before I put in, which I must omitte, least I fet before you, Colewortes twise sodden, whiche will both offende your eares which I seeke to delight and trouble my hande which I couet to ease.

But this I am sure that *Euphues* conclusion was this, betweene waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in *Italie* to wed one and burie hir, then heere to wooe one and marrie hir. And thus they with long talking waxed wearie, wher I leaue them, not willing to talke any longer, but to sleepe their fills till morning.

Now Gentlewomen I appeale in this controuersie to your consciences, whether there be in you an art to loue, as *Euphues* thinketh, or whether it breede in you as it doth in men: by sight, if one bee bewtifull [beautifull], by hearing, if one be wittie, by desertes if one be curteous, by desire, if one be vertuous, which I woulde not knowe, to this intent that I might bee instructed howe to winne any of you, but to the ende I might wonder at you all: For if there be in loue an arte, then doe I not meruaile to see men that euerie way are to bee beloued, so oftentimes to be reiected. But so secreate is this matter, that* pertheyning nothing to our sex, I will not farther enquire of it, least happily in gessing what art woemen vse in loue, I should minister an art they neuer before knewe: And so in thinking to bewray the bayte that hath caught one, I giue them a nette to drawe many, putting a sworde into the hande, where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, whiche woulde double our perrill, who without art cannot allure them, and encrease their tyranny [tirannie], who with-out they torment, will come to no parley.

But this I admonish you, that as your owne bewties [beauties] make you not couetous of your almes towardes true louers, so other mens flatterie make you not prodigall of your honours towardes dissemblers. Let not them

that speake fairest be beleued sooneſt, for true loue lacketh a tongue, and is tryed by the eyes, whiche in a hearte that meaneth well, are as farre from wanton glaunces, as the minde is from idle thoughts.

And this art I will giue you, which we men doe commonly practiſe, if you beholde any one that either your curteſie hath allured, or your beautie, or both, triumph not ouer him, but the more earneſt you ſee him, the more re[a]die be to followe him, and when he thinketh himſelfe neereſt, let him be fartheſt off: Then if he take that with patience, aſſure your ſelfe he cannot be faithleſſe.

He that Anglet h plucketh the bayte away when he is neere a byte, to the ende the fiſh may be more eager to ſwallowe the hooke, birds are trayned with a ſweet call, but caught with a broade nette: and louers come with fayre lookes, but are entangled with diſdainfull eyes.

The Spaniel that fawneth when he is beaten, will neuer forſake his maſter, the man that do[a]teth when he is diſdained, will neuer foregoe his miſtreſſe.

But too much of this ſtring which ſowndeth too much out of ſquare, and returne we to *Euphues* and *Philautus*.

The next morning when they were ryſen they went into a gallerie, where *Euphues*, who perceiued *Philautus* grieuouſly perplexed for the loue of *Camilla*, beganne thus betweene ieſt and earneſt to talke with him.

P*hilautus* I haue well nigh all this night beene diſputing with my ſelfe of thy diſtreſſe, yet can I reſolue my ſelfe in nothing that either may content mee, or quiet thee.

What mettall art thou made of *Philautus* that thinkeſt of nothing but loue, and art rewarded with nothing leſſe then loue: *Lucilla* was too badde, yet diddeſt thou court hir, thy ſweete heart now in *Naples* is none of the beſt, yet diddeſt thou follow hir, *Camilla*

exceeding all, where thou wast to haue least hope, thou hast woed, not without great hazard to thy person, and grieffe to mine.

I hate perused hir letters which in my simple iudgment are so far from allowing thy suit, that they seeme to loath thy seruice. I wil not flatter thee in thy follies, she is no match for thee, nor thou for hir, the one wanting liuing to mainteine a wife, the other birth to aduance an husbande. *Surius* whome I remember thou diddest name in thy discourse, I remember in the court, a man of great byrth and noble blood, singuler witte, and a* rare personage, if he go about to get credite, I muse what hope thou couldest conceiue to haue a good countenance. Well *Philautus* to set downe precep[t]s against thy loue, will nothing preuaile, to perswade thee to go forward, were very perillous, for I know in the one loue will regarde no lawes, and in the other perswasions can purchase no libertie. Thou art too heddie [headie] to enter in where no heed can helpe one out.

Thefeus woulde not goe into the Laborinth without a threede that might shew him the way out, neither any wise man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begon [begun] in an houre, but slowly be taken in hande, and by length of time finished: resembling *Zeuxis*, that wise Painter, who in things that he would haue last long, tooke greatest leasure.

I haue not forgotten one Mistres *Frauncis*, which the Ladye *Flauia* gaue thee for a Violet, and by thy discription, though she be not equall with *Camilla*, yet is she fitter for *Philautus*. If thy humour be such that nothing can feede it but loue, cast thy minde on hir, conferre the impossibilytie thou hast to winne *Camilla*, with the lykelyhoode thou mayst haue to enioy thy Violet: and in this I will endeauour both my wit and my good will, so that nothing shall want in mee, that may work ease in thee. Thy Violet if she be honest, is worthy of thee, beautiful thou sayst she is, and ther-

fore too worthy : Hoat fire is not onely quenched by ye cleere Fountaine, nor loue onely satisfied by the faire face. Therefore in this tell me thy minde, that either we may proceede in that matter, or seeke a newe medicine. *Philautus* thus replied.

OH my good *Euphues*, I haue neither the power to forsake mine owne *Camilla*, nor the heart to deny thy counsaile, it is easie to fall into a Nette, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in anye thing, O my *Camilla*. With that *Euphues* stayed him saying.

HE that hath fore eyes must not behold the candle, nor he that would leaue his Loue, fall to the remembring of his Lady, ye one causeth the eye to smart, the other the heart to bleede, wel quoth *Philautus*, I am content to haue the wounde searched, yet vnwilling to haue it cured, but sithens that sicke men are not to prescribe diets but to keepe them, I am redie to take potions, and if we[a]lth serue to paye thee for them, yet one thing maketh [mee] to feare, that in running after two Hares, I catch neither.

And certinelye quoth *Euphues*, I knowe manye good Hunters, that take more deliyght to haue the Hare on foote, and neuer catch it, then to haue no crye and yet kill in the Fourme : where-by I gesse, there commeth greater deliyght in the hunting, then in the eating. It may be sayd *Philautus*, but I were then veye vnfit for such pastimes, for what sporte soeuer I haue all the day, I loue to haue the game in my dish at night.

And trulye aunswered *Euphues*, you are worse made for a hound then ða hunter, for you marre your sent with carren, before you start your game, which maketh you hunt oftentimes counter, wher-as if you had kept it pure, you might ere this time haue tour[ned] the Hare you winded, and caught the game you coursed.

Why then I perceiue quoth *Philautus*, that to talke with Gentlewomen, touching the discourfes of loue, to eate with them, to conferre with them, to laugh with them, is as great pleasure as to enioye them, to the which thou mayft by fome fallacie driue me, but neuer perfwade me: For then were it as pleafaunt to behold fruit, as to eate them, or to fee fayre bread, as to taft it. Thou erreft *Philautus*, fayd *Euphues*, if thou be not of that minde, for he that commeth into fine gardens, is as much recreated to fmell the flower[s], as to gather it. And many we fee more deliyghted with pictures, then defirous to be Painters: the effect of loue is faith, not luft, delightfull conference, not deteftable concupifcence, which beginneth with folly and endeth with repentaunce. For mine owne part I would wifh nothing, if againe I fhould fall into that vaine, then to haue the company of hir in common conference that I beft loued, to heare hir sober talke, hir wife aunsweres, to behold hir sharpe capacitie, and to bee perfwaded of hir conftancie: and in thefe things do we only differ from brute beafts, who haue no pleasure, but in fenfuall appetite. You preach Herefie, quoth *Philautus*, and befides fo repugnant to the text you haue taken, that I am more ready to pull thee out of thy Pulpit, than to beleeeue thy glofes.

I loue the company of women well, yet to haue them in lawfull Matrimony, I lyke much better, if thy reasons fhould goe as currant, then were Loue no torment, for hardlye doeth it fall out with him, that is denied the fighte and talke of his Ladye.

Hungry ftomackes are not to be fed with fayings againft furfettings, nor thirft to be quenched with sentences againft drunkenneffe. To loue women and neuer enioye them, is as much as to loue wine, and neuer taft it, or to be delighted with fair apparel, and neuer weare it. An idle loue is that, and fit for him that hath nothing but eares, that is fati[f]fied to heare hir fpeak, not defirous to haue himfelfe fpeede. Why then *Euphues*, to haue the picture of his Lady, is as

much, as to enioy hir prefence, and to reade hir letters of as great force as to heare hir aunsweres : which if it be, my fuite in loue should be as much to [as] the painter to draw hir with an amyable face, as to my Lady to write an amorous letter, both which, with little fuite being obtained, I may lyue with loue, and neuer wet my foot, nor breake my sleepes, nor wast my money, nor torment my minde.

But this worketh as much deliyght in the minde of a louer, as the Apples that hang at *Tantalus* nose, or the Riuer that runneth close by his chinne. And in one word, it would doe me no more good, to see my Lady and not[to] embrace hir, in the heate of my desire, then to see fire, and not warme me in the extremitie of my colde. No, no *Euphues*, thou makest Loue nothing but a continual wooing, if thou barre it of the effect, and then is it infinite, or if thou allow it, and yet forbid it, a perpetuall warfare, and then is it intollerable.

From this opinion no man shall with-drawe mee, that the ende of fishing is catching, not anglyng : of birding, taking, not whistlyng : of loue, wedding, not wooing. Other-wise it is no better then hanging.

Euphues smilyng to see *Philautus* so earnest, vrged him againe, in this manner.

WHy *Philautus*, what harme were it in loue, if the heart should yeelde his right to the eye, or the fancie his force to the eare. I haue read of many, and some I know, betweene whom there was as feruent affection as might be, that neuer desired any thing, but sweete talke, and continuall company at bankets, at playes, and other assemblyes, as *Phrigius* and *Pieria*, whose constant faith was such, that there was neuer word nor thought of any vncleanness. *Pigmalion* loued his Iuory Image, being enamoured onely by the sight, and why should not the chaste loue of others, be builded rather in agreeing in heauenly meditations, then temporall actions. Beleeue me

Philautus, if thou knewest what it were to loue, thou wouldest bee as farre from the opinion thou holdest, as I am. *Philautus* thinking no greater absurditie to be held in the world then this, replied before the other coulde ende, as followeth.

I N deede *Euphues*, if the King would resigne his right to his Legate, then were it not amisse for the heart to yeelde to the eyes. Thou knowest *Euphues* that the eye is the messenger of loue, not the Master, that the eare is the caryer of newes, the hearte the disgester. Besides this suppose one haue neither eares to heare his Ladie speake, nor eyes to see hir beautie, shall he not therefore be subiect to the impression of loue. If thou aunswere no, I can alledge diuers both deafe and blinde that haue beene wounded, if thou graunt it, then confesse the heart must haue his hope, which is neither seeing nor hearing, and what is the thirde?

Touching *Phrighius* and *Peria*, thinke them both fooles in this, for he that keepeth a Hen in his house to cackle and not lay, or a Cocke to crowe and not to treade, is not vnlike vnto him that hauing sown his wheat neuer reapeth it, or reaping it neuer thresheth it, taking more pleasure to see faire corne, then to eat fine bread: *Pigmalion* maketh against this. for Venus seeing him so earnestly to loue, and so effectually to pray, graunted him his request, which had he not by importunate suit obtained, I doubt not but he would rather haue hewed hir in peeces then honoured hir with passions, and set hir vp in some Temple for an image, not kept hir in his house for a wife. He that desireth onely to talke and viewe without any farther suit, is not farre different from him, that liketh to see a paynted rose better then to smell a perfect Violet, or to heare a birde singe in a bush, rather then to haue hir at home in his owne cage.

This will I followe, that to pleade for loue and request nothing but lookes, and to deserue workes, and

liue only by words, is as one should plowe his ground and neuer fowe it, grinde his coulours and neuer paint, faddle his horse and neuer ryde.

As they were thus communing there came from the Ladie *Flauia* a Gentleman who inuited them both that night to supper, which they with humble thankes giuen promised to doe so, and till supper time I leaue them debating their question.

Nowe Gentlewomen in this matter I woulde I knewe your mindes, and yet I can somewhat gesse at your meaninges, if any of you shoulde loue a Gentleman of such perfection as you can wish, woulde it content you onely to heare him, to see him daunce, to marke his personage, to delight in his witte, to wonder at all his qualities, and desire no other solace? If you like to heare his pleasant voyce to sing, his fine fingers to play, his proper personage to vndertake any exployt, woulde you couet no more of your loue? As good it were to be silent and thinke no, as to blushe and say I.

I must needs conclude with *Philautus*, though I shoulde cauill with *Euphues*, that the ende of loue is the full fruition of the partie beloued, at all times and in all places. For it cannot followe in reason, that bicause the fauce is good which shoulde prouoke myne appetite, therefore I shoulde for-fake the meate for which it was made. Beleeue me the qualities of the minde, the bewtie [beautie] of the bodie, either in man or woman, are but the fauce to whette our stomakes, not the meate to fill them. For they that liue by the v[i]ew of beautie stil looke very leane, and they that feede onely vpon vertue at boorde will go with an hungry belly to bedde.

But I will not craue herein your resolute aunswere, bicause betweene them it was not determined, but euery one as he lyketh and then.

Euphues and *Philautus* being nowe againe sent for to the Lady *Flauia* hir house, they came presently, where they founde the worthy Gentleman *Surius*, *Camilla*, Mistres *Frauncis*, with many other Gentlemen and Gentlewomen.

At their first entrance doing their duetie, they saluted all the companie, and were welcommed.

The Lady *Flauia* entertayned them both very louingly, thanking *Philautus* for his last company, saying be merry Gentleman, at this time of the yeare, a Violette is better then a Rose, and so shee arose and went hir way, leauing *Philautus* in a muse at hir wordes, who before was in a maze at *Camillas* lookes. *Camilla* came to *Euphues* in this manner.

I am sory *Euphues* that we haue no greene Rushes, considering you haue beene so great a straunger, you make me almost to thinke that of you which commonly I am not accustomed to iudge of any, that either you thought your selfe too good, or our cheere too badde, other cause of absence I cannot imagine, vnlesse se[e]ing vs very idle, you sought meanes to be well imployed, but I pray you hereafter be bolde, and those thinges which were amisse shall be redressed, for we will haue Quales to amende your commons, and some questions to sharpen your wittes, so that you shall neither finde faulte with your dyot [diet] for the grosse-nesse, nor with your exercise for the easinesse. As for your fellowe and friende *Philautus* we are bounde to him, for he would oftentimes see vs, but seldome eate with vs, which made vs thinke that he cared more for our company, then our meat.

Euphues as one that knewe his good, aunswered hir in this wise.

Fayre Ladye, it were vnseemely to strew greene rushes for his comming, whose companie is not worth a strawe, or to accompt him a straunger whose boldnesse hath bin strange to all those that knew him to be a straunger.

The smal[l] abilitie in me to requite, compared with the great cheere I receiued, might happlie make me refraine which is contrary to your coniecture: Whether [Neither] was I euer so busied in any weightie affaires, whiche I accompted not as lost time in respect of the exercise I alwayes founde in your company, whiche maketh me thinke that your latter obiection proceeded

rather to conuince mee for a treuant, then to manyfest a trueth.

As for the Quailes you promise me, I can be content with beefe, and for the questions they must be easie, els shall I not aunswere them, for my wit will shew with what grosse diot [diet] I haue beene brought vp, so that conferring my rude replyes with my base birth, you will thinke that meane cheare will serue me, and resonable questions deceiue me, so that I shall neither finde fault for my repast, nor fauour for my reasons. *Philautus* in deede taketh as much delight in good companie as in good cates, who shall answere for him-selfe, with that *Philautus* saide.

Truely *Camilla* where I thinke my selfe welcome, I loue to bee bolde, and when my stomake is filled I care for no meat, so that I hope you will not blame if I came often and eate little.

I doe not blame you by my faith quoth *Camilla*, you mistake mee, for the oftener you come the better welcome, and the lesse you eate, the more is faued.

Much talke passed which being onely as it were a repetition of former thinges, I omitte as superfluous, but this I must note, that *Camilla* earnestly desired *Surius* to be acquainted with *Euphues*, who very willingly accomplished hir request, desiring *Euphues* for the good report he had harde [heard] of him, that he woulde be as bolde with him, as with any one in Englande, *Euphues* humbly shewing his duetie, promised also as occasion should serue, to trye him.

It now grew toward Supper time, when the table being couered, and the meate serued in, Ladye *Flauia* placed *Surius* ouer against *Camilla*, and *Philautus* next Mistres *Frauncis*, she tooke *Euphues* and the rest, and placed them in such order, as she thought best. What cheere they had I know not, what talke they vsed, I heard not: but Supper being ended, they fate still, the Lady *Flauia* speaking as followeth.

Gentlemen and Gentlewomen these Lenten Euenings be long, and a shame it were to goe to

bedde : colde they are, and therefore follye it were to walke abroad : to play at Cardes is common, at Chestes tedious, at Dice vnseemely, with Christmaffe games, vntimely. In my opinion therefore, to passe awaye these long nights, I would haue some pastime that might be pleasaunt, but not vnprofitable, rare, but not without reasoning : so shall we all accompt the Euening well spent, be it neuer so long, which otherwise would be tedious, were it neuer so short.

Surius the best in the companye, and therefore best worthy to aunswere, and the wisest, and therefore best able, replied in this manner.

Good Madame, you haue preuented my request with your owne, for as the case now standeth, there can be nothing either more agreeable to my humour, or these Gentlewomens desires, to vse some discourse, aswell to renue olde traditions, which haue bene heertofore vsed, as to encrease friendship, which hath bene by the meanes of certeine odde persons defaced. Euery one gaue his consent with *Surius*, yeelding the choyce of that nights pastime, to the discretion of the Ladie *Flauia* who thus proposed hir minde.

Your taske *Surius* shall be to dispute wyth *Camilla*, and cho[*o*]se your owne argumente, *Philautus* shall argue with mistresse *Frauncis*, *Martius* wyth my selfe. And all hauing finished their discourses, *Euphues* shall be as iudge, who hath done best, and whatsoeuer he shal allot eyther for reward, to the worthiest, or for penance to the worst, shal be presently accomplished. This liked them all exceedingly. And thus *Surius* with a good grace, and pleasaunt speache, beganne to enter the listes with *Camilla*.

FAire Ladie, you knowe I flatter not, I haue reade that the sting of an Aspe were incurable, had not nature giuen them dimme eyes, and the beautie of a woman no lesse infectious, had not nature bestowed

vpon them gentle hearts, which maketh me ground my reason vpon this common place, that beautiful women are euer mercifull, if mercifull, vertuous, if vertuous constant, if constant, though no more than goddeses, yet no lesse than Saintes, all these things graunted, I vrge my question without condition.

If *Camilla*, one wounded with your beautie (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to trie it, and driue you to so narrow a point, that were you neuer so incredulous, he should proue it, yea so farre to be from suspition of deceite, that you would confesse he were cleare from distrust, what aunswere woulde you make, if you gaue your consent, or what excuse if you deny hys curtesie.

Camilla who desired nothing more than to be questioning with *Surius*, with a modest countenaunce, yet somewhat bashfull (which added more commendation to hir speache then disgrace) replied in this manner.

THough ther be no cause noble gentleman to suspect an iniurie where a good turne hath bene receyued, yet is it wisdome to be carefull, what aunswere bee made, where the question is difficult.

I haue hearde that the Torteise in *India* when the Sunne shineth, swimmeth aboue the water wyth hyr back, and being delighted with the faire weather, forgetteth hir selfe vntill the heate of the Sunne so harden hir shell, that she cannot sincke when she woulde, whereby she is caught. And so maye it fare with me, that in this good companye, displaying my minde, hauing more regarde to my delight in talkyng, then to the eares of the hearers, I forget what I speake and so be taken in some thing, I shoulde [would] not vtter, whiche happilye the itchyng eares of young gentlemen woulde so canuas, that when I woulde call it in, I cannot, and so be caughte with the Torteise, when I would not.

Therefore if anything be spoken eyther vnwares or

vniustly, I am to craue pardon for both : hauyng but a weake memorie, and a worfe witte, which you can not denye me, for that we saye, women are to be borne withall if they offende againste theyr wylles, and not muche to be blamed, if they trip with theyr willes, the one proceeding of forgetfulnesse, the other, of their natural weakenesse, but to the matter.

IF my beautie (whiche God knowes how simple it is) shoulde entangle anye wyth desyre, then shold I thus thinke, yat either he were enflamed with lust rather then loue (for yat he is moued by my countenance not enquiring of my conditions,) or els that I gaue some occasion of lightnesse, bicause he gathereth a hope to speede, where he neuer had the heart to speake. But if at the last I should perceiue, that his faith were tried lyke golde in the fire, that his affection proceeded from a minde to please, not from a mouth to delude, then would I either aunswer his loue with lyking, or weane him from it by reason. For I hope fir you will not thinke this, but that there should be in a woman aswell a tongue to deny, as in a man to desire, that as men haue reason to lyke for beautie, where they loue, so women haue wit to refuse for fundry causes, where they loue not.

Other-wise were we bounde to such an inconuenience, that whosoeuer serued vs, we should aunswere his suite, when in euery respect we mislyke his conditions, so that Nature might be sayd to frame vs for others humours not for our owne appetites. Wherein to some we should be thought very courteous, but to the most, scarce honest. For mine owne part if ther be any thing in me to be lyked of any, I thinke it reason to bestow on such a one, as hath also somewhat to content me, so that where I knowe my selfe loued, and doe loue againe, I woulde vppon iust tryall of his constancie, take him.

Surius with-out any stoppe or long pause, replied presently.

Lady if the Torteysfe you spake off in *India*, wer as cunning in swimming, as you are in speaking, hee would neither feare the heate of the Sunne, nor the ginne of the Fisher. But that excuse was brought in, rather to shewe what you could say, then to craue pardon, for that you haue sayd. But to your aunswere.

What your beautie is, I will not heere dispute, least either your modest eares shoulde glowe to heare your owne prayfes, or my smo[o]th tongue trippe in being curious to your perfection, so that what I cannot commende sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the way, where you say that many are enflamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also mercifull, and so drawing by the face of hir bewtie [beautie] all other morrall vertues, for as one ring [thing] being touched with the Loadstone draweth another, and that his fellow, til it come to a chaine, so a Lady endewed with bewtie [beautie], pulleth on curtesie, curtesie mercy, and one vertue linkes it selfe to another, vntill there be rare perfection.

Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his owne eyes, neyther by your wordes when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and coulde not speak, or blinde and coulde not see, yet shoulde you be beloued, which argueth plainly, that the eye of the man is the arrow, the bewtie [beautie] of the woman the white, which shooteth not, but receiueth, being the patient, not the agent: vppon triall you confesse you woulde trust, but what triall you require you conceale, whiche maketh me suspect that either you woulde haue a triall without meane, or without end, either not to bee sustained being impossible, or not to be fynished being infinite. Wherein you would haue one runne in a circle, where there is no way out, or bulde in the ayre, where there is no meanes howe.

This triall *Camilla*, must be sifted to narrower pointes, least in seeking to trie your louer like a Ienet, you tyre him like a Iade.

Then you require this libertie (which truely I can not denie you) that you may haue the choyce as well to refuse, as the man hath to offer, requiring by that reason some qualities in the person you would bestow your loue on: yet craftily hyding what properties eyther please you best, or like woemen well: where-in againe you moue a doubt, whether personage, or we[a]lth, or witte, or all are to be required: so that what with the close tryall of his fayth, and the subtill wishinge of his qualities, you make eyther your Louer so holy, that for fayth hee must be made all of trueth, or so exquisite that for shape hee must be framed in wax: which if it be your opinion, the beautie you haue will be withered before you be wedded, and your wooers good old Gentlemen before they be speeders.

Camilla not permitting *Surius* to leape ouer the hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this aunswer.

I F your position be graunted, that where beautie is, there is also vertue, then myght you adde that where a fayre flower is, there is also a sweete fauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrary the other is to trueth, there is none but seeth. Why then do you not set downe this for a rule which is as agreeable to reason, that *Rhodope* beeing beautifull (if a good complection and fayre fauour be tearmed beautie) was also vertuous: that *Lais* excellling was also honest? that *Phrine* surpassing them both in beautie, was also curteous? But it is a reason among your Philosophers, that the disposition of the minde, followeth the composition of the body, how true in arguing it maye bee, I knowe not, how false in tryall it is, who knoweth not? Beautie, though it bee amiable, worketh many things contrarye to hir fayre shewe, not vnlyke vnto Syluer,

which beeing white, draweth blacke lynes, or resembling the tall trees in *Ida* which allured many to rest in them vnder their shadow, and then infected them with their sent.

Nowe where-as you sette downe, that loue commeth not from the eyes of the woeman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the trueth, as the head from the toe. For were a Lady blinde, in what can she be beautifull? if dumbe, in what manifest hir witte? when as the eye hath euer bene thought the Pearle of the face, and the tongue the Ambassadour of the heart? If ther were such a Ladie in this company *Surius*, that should wincke with both eyes when you would haue hir see your amorous lookes, or be no blabbe of hir tongue, when you would haue aunswere of your questions, I can-not thinke, that eyther hir vertuous conditions, or hir white and read [red] complection coulde moue you to loue.

Although this might som[e]what procure your liking, that doing what you lyst shee will not see it, and speaking what you would, she will not vtter it, two notable vertues and rare in our sex, patience and silence.

But why talke I about Ladyes that haue no eies, when there is no manne that will loue them if hee him-felfe haue eyes. More reason there is to wooe one that is doumbe [dumb], for that she can-not deny your suite, and yet hauing eares to heare, she may as well giue an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the partie loued, els must hee make his loue vppon no cause, and then it is lust, or think him-felfe the cause, and then it is no loue. Then must you conclude thus, if there bee not in woemen the occasion, they are fooles to trust men that praise them, if the cause bee in them, then are not men wise to arrogate it to themselues.

It is the eye of the woman that is made of Adamant, the heart of the man that is framed of yron, and I can-not thinke you wil say that the vertue attractiue is in

the yron which is drawn by force, but in the Adamant that fercheth it perforce.

And this is the reason that many men haue bene entangled against their wills with loue, and kept in it with their wills.

You knowe *Surius* that the fire is in the flinte that is striken, not in the steele that striketh, the light in the Sunne that lendeth, not in the Moone that borroweth, the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrowe, flewe nothing right to beautie, wherefore I must shute [shoot] that shafte at your owne brest. For if the eye of man be the arrow, and beautie the white (a faire mark for him that draweth in cupids bow) then must it necessarily ensue, that the archer desireth with an ayme to hitte the white, not the white the arrowe, that the marke allureth the archer, not the shooter the marke, and therefore is *Venus* faide in one eye to haue two Apples, which is commonly applied to those that witch with the eyes, not to those that wooe with their eyes.

Touching tryall, I am neither so foolish to desire thinges impossible, nor so frowarde to request yat which hath no ende. But wordes shall neuer make me beleue without workes, least in following a faire shadowe, I loose the firme substance, and in one worde set downe the onely triall that a Ladie requireth of hir louer, it is this, that he performe as much as he sware, that euery o[a]the be a deede, euery gloafe a gospell, promising nothing in his talke, that he performe not in his triall.

The qualities that are required of the minde are good conditions, as temperance not to exceede in dyot [diet], chastitie not to sinne in desire, constancie not to couet change, witte to delight, wisdom to instruct, myrth to please without offence, and modestie to gouerne without presifenes [precifeness].

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so is there no one so careles to haue him a wretch, onely his right shape to

shew him a man, his Christendom[e] to proue his faith, indifferent wealth to maintaine his family, expecting al[1] things necessary, nothing superfluous. And to conclude with you *Surius*, vnlesse I might haue such a one, I had as leaue be buried as married, wishing rather to haue no beautie and dye a chaste virgin, then no ioy and liue a cursed wife.

Surius as one daunted hauing little to aunswere, yet delighted to heare hir speak, with a short speech vttered these words.

I Perceiue *Camilla*, that be your cloath neuer so badde it will take some colour, and your cause neuer so false, it will beare some shew of probabilytie, wherein you manifest the right nature of a woman, who hauing no way to winne, thinketh to ouercome with words. This I gather by your aunswere, that beautie may haue faire leaues, and foule fruite, that al that are amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall lo[o]ked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in bodye comelye, suche a husband in my opinion is to be wished for, but not looked for. Take heede *Camilla*, that seeking al the Woode for a streight sticke you chuse not at the last a crooked staffe, or prescribing [describing] a good counsaile to others, thou thy selfe follow the worst: much lyke to *Chius*, who selling the best wine to others, drank him selfe of the lees.

Truly quoth *Camilla*, my Wooll was blacke, and therefore it could take no other colour, and my cause good, and therefore admitteth no cauill: as for the rules I fet downe of loue, they were not coyned of me, but learned, and being so true, beleued. If my fortune bee soyll that se[a]rching for a wand, I gather a camocke, or selling wine to other, I drinke vineger my selfe, I must be content, that of ye worst poore helpe patience, which by so much the more is to be borne, by howe much the more it is perforce.

As *Surius* was speaking, the Ladie *Flauia* preuented him, saying, it is time that you breake off your speach, leaft we haue nothing to speake, for should you wade anye farther, you woulde both waste the night and leaue vs no time, and take our reasons, and leaue vs no matter, that euery one therefore may say some what, we commaunde you to cease, that you haue both sayd so well, we giue you thanks. Thus letting *Surius* and *Camilla* to whisper by themselues (whose talke we wil[1] not heare) the Lady began in this manner to greet *Ma[r]tius*.

We see *Martius* that where young folkes are they treat of loue, when souldiers meete they conferre of warre, painters of their colours. Musicians of their crochets, and euery one talketh of that most he liketh best. Which seeing it is so, it behoueth vs yat haue more yeres, to haue more wisdome, not to measure our talk by the affections we haue had, but by those we should haue.

In this therefore I woulde know thy minde whether it be conuenient for women to haunt such places where Gentlemen are, or for men to haue accessse to gentlewomen, which me thinketh in reason cannot be tollerable, knowing yat there is nothing more pernicious to either, then loue, and that loue breedeth by nothing sooner then lookes. They that feare water will come neere no wells, they that stande in dreade of burning flye from the fire: and ought not they that woulde not be entangled with desire to refraine company? If loue haue ye panges which the passionate set downe, why do they not abstaine from the cause? if it be pleasant why doe they dispraise it.

We shunne the place of pestilence for feare of infection, the eyes of *Cathritius* [*Catherifmes*], bicause of diseases, the sight of the *Basilisk*, for dreade of death, and shall wee not eschewe the companie of them that may entrappe vs in loue, which is more bitter then any distruction?

If we flye theeues that steale our goods, shall wee

followe murtherers yat cut our throates: If we be heedie to come where Waspes be, least we be stong, shal wee hazarde to runne where *Cupid* is, where we shall bee stifeled? Truely *Martius* in my opinion there is nothing either more repugnant to reason, or abhorring from nature, then to seeke that we shoulde shunne, leauing the cleare streame to drinke of the muddy ditch, or in the extremitie of heate to lye in the parching Sunne, when he may sleepe in the colde shadow or being free from fancy, to seeke after loue, which is as much as to coole a hott[e] Liuer with strong wine, or to cure a weake stomake with raw flesh. In this I would heare thy sentence, induced ye rather to this discourse, for that *Surius* and *Camilla* haue begunne it, then that I like it: Loue in mee hath neither power to commaunde, nor perswasion to entreate. Which how idle a thing it is, and how pestilent to youth, I partly knowe, and you I am sure can gesse.

Martius not very young to discourse of these matters, yet desirous to vtter his minde, whether it were to flatter *Surius* in his will, or to make triall of the Ladies witte: Began thus to frame his aunswere.

M Adame, ther[e] is in *Chio* the Image of *Diana*, which to those that enter seemeth [seeme] sharpe and sower, but returning after their suites made, lo[o]keth with a merrie and pleasaunt countenance. And it maye bee that at the ent[e]raunce of my discourse yee will bende your browes as one displeased, but hearing my prooffe be delighted and satisfied.

The question you mo[o]ue, is whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among Louers it is conuenient to augment desire, among[e]st those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle amongst all, the fire of hate. There is greater daunger Madame, by absence, which breedeth melancholy, then by presence, which engendreth affection.

If the fight be so perillous, that the company sho[u]ld be barred, why then admit you those to see banquets, that may there-by surfet, or suffer them to eate their meate by a candle that haue fore eyes? To be sepe- rated from one I loue, would make me more constant, and to keepe company with hir I loue not, would not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenance, which is the cause, that diuers haue loued those they neuer saw, and seene those they neuer loued.

You alleadge that those who feare drowning, come neere no wells, nor they that dread burning, neere no fire. Why then let them stand in doubt also to washe their handes in a shallow brooke, for that *Serapus* fallyng into a channell was drowned: and let him that is colde neuer warme his hands, for that a sparke fell into the eyes of *Actina*, whereoff she dyed. Let none come into the companye of women, for that diuers haue bene allured to loue, and being refused, haue vsed vyolence to them-selues.

Let this be set downe for a law, that none walke abroad in the daye but men, least meeting a beautifull woman, he fall in loue, and loose his lybertie.

I thinke Madam you will not be so precise, to cut off al conference, bicause loue commeth by often communication, which if you do, let vs all now presently departe, least in seeing the beautie which daseleth our eies, and hearing the wisdom which tickleth our eares, we be enflamed with loue.

But you shall neuer beate the Flye from the Candell though he [she] burne, nor the Quaille from Hemlocke, though it be[e] poyson, nor the Louer from the companye of his Lady though it be perillous.

It falleth out fundry tymes, that company is the cause to shake off loue, working the effects of the roote *Rubarbe*, which beeing full of choler, purgeth choler, or of the Scorpions sting, which being full of poyson, is a remedy for poyson.

But this I conclude, that to barre one that is in loue of the companie of his lady, maketh him rather madde, then mortified, for him to refraine that neuer knewe loue, is eyther to suspect him of folly with-out cause, or the next way for him to fall into folly when he knoweth the cause. A Louer is like [lyke] ye hearb *Heliotropium*, which alwaies enclyneth to that place where the Sunne shineth, and being deprived of the Sunne, dieth. For as *Lunaris* hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waning shaketh them of: so a Louer whilst he is in the company of his Lady, wher al ioyes encrease, vttereth manye pleafaunt conceites, but banyshed from the sight of his Mistris, where all mirth decreaseth, eyther lyueth in Melancholie, or dieth with desperation.

The Lady *Flauia* speaking in his cast, proceeded in this manner.

TRuely *Martius* I had not thought that as yet your coltes tooth stucke in your mouth, or that so olde a trewant in loue, could hether-to remember his lesson. You seeme not to inferre that it is requisite they should meete, but being in loue that it is conuenient, least falling into a mad moode, they pine in their owne peuishnesse. Why then let it follow, that the Drunckarde which surfeiteth with wine be alwayes quaffing, bicause hee liketh it, or the *Epicure* which glutteth him-felfe with meate be euer eating, for that it contenteth him, not seeking at any time the meanes to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that powreth in much wine, who is euer more thirstie, then he that drinketh moderately, for hauing once tasted the delightes of loue, he desireth most the thing that hurteth him most, not laying a playster to the wounde, but a corasue.

I am of this minde, that if it bee daungerous, to laye Flaxe to the fyre, Salte to the eyes, *Sulphure* to the nose, that then it can-not bee but perillous to let one

Louer come in prefence of the other. For† *Surius* ouer-hearing the Lady, and feeing hir fo earnest, although hee were more earnest in his fuite to *Camilla*, cut hir off with these wordes.

Good Madame giue mee leaue eyther to departe, or to speake, for in trueth you gall me more with these tearmes, then you wift, in seeming to inueigh fo bitterly against the meeting of Louers, which is the onely Marrow of loue, and though I doubt not but that *Martius* is sufficiently armed to aunswere you, yet would I not haue those reasons refelled, which I loath to haue repeated. It maye be you vtter them not of malice you beare to loue, but only to moue controuersie where ther is no question: For if thou enuie to haue Louers meete, why did you graunt vs, if allow it, why seeke you to seperate vs?

The good Lady could not refraine from laughter, when she saw *Surius* fo angry, who in the middest of his own tale, was troubled with hirs, whome she thus againe aunswered.

I crye you mercie Gentleman, I had not thought to haue catched you, when I fished for an other, but I perceiue now that with one beane it is easie to gette two Pigeons [Pigeons], and with one baight to haue diuers bits. I see that others maye gesse where the shooe wringes, besides him that weares it. Madame quoth *Surius* you haue caught a Frog, if I be not deceiued, and therefore as good it were not to hurt him, as not to eat him, but if all this while you angled to haue a bytte at a Louer, you should haue vsed no bitter medicines, but pleasaunt baightes.

I can-not tell answered *Flauia*, whether my baight were bytter or not, but sure I am I haue the fishe by the gill, that doth mee good. *Camilla* not thinking to be silent, put in hir spoke as she thought into the best wheele, saying.

Lady your cunning maye deceiue you in fishing

† This 'For' is in both editions, but is evidently a slip of the pen.

with an Angle, therefore to catch him you would haue, you were best to vse a net. A net quoth *Flauia*, I neede none, for my fishe playeth in a net already, with that *Surius* beganne to winche, replying immediatly, so doth many a fishe good Ladye that flyppeth out, when the Fysher thinketh him fast in, and it may be, that eyther your nette is too weake to houlde him, or your hand too wette. A wette hande quoth *Flauia* will holde a dead Hearing [Herring]: I quoth *Surius*, but Eeles are no Hearinges [Herrings], but Louers are, sayde *Flauia*.

Surius not willing to haue the grasse mowne, whereof hee meant to make his haye, beganne thus to conclude.

Good Lady leaue off fishing for this time, and though it bee Lent, rather breake a statute which is but penall, then sew a pond that maye be perpetuall. I am content quoth *Flauia* rather to fast for once, then to want a pleasure for euer: yet *Surius* betwixte vs two, I will at large proue, that there is nothinge in loue more venemous then meeting, which filleth the minde with grief and the body with deseases: for hauing the one, he can-not fayle of the other. But now *Philautus* and Neece *Frauncis*, since I am cut off, beginne you: but be shorte, bicause the time is short, and that I was more short then I would.

Frauncis who was euer of witte quicke, and of nature pleasaunt, seeing *Philautus* all this while to be in his dumpes, beganne thus to playe with him.

Gentleman either you are musing who shal be your seconde wife, or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourfes that you haue h[e]ard, nor regarding the company you are in: or it may be (which of both coniectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladyes which once you serued, or els to the seruice of those in Englande which you haue since your comming seene, for as

Andromache when so euer she saw the Tombe of *Hector* coulde not refraine from weeping, or as *Lao-damia* could neuer beholde the picture of *Protesilaus* in wax, but she alwayes fainted, so louers when-soeuer they viewe the image of their Ladies, though not the same substance, yet the similitude in shadow, they are so benumbed in their ioints, and so bereft of their wittes, that they haue neither the power to moue their bodies to shew life, nor their tongues to make answer, so yat I thinking that with your other senses, you had also lost your smelling, thought rather to be a thorne whose point might make you feele somewhat, then a Violet whose fauour could cause you to smell nothing.

Philautus se[e]ing this Gentlewoman so pleasantly disposed, replied in this manner.

G Gentlewoman, to studie for a seconde wife before I knowe my first, were to resemble the good Huswife in *Naples*, who tooke thought to bring fo[r]th hir chi[c]kens before she had Hens to lay Eg[ge]s, and to muse who should father my first childe, wer to doubt when the cove is mine, who should owe the calfe. But I will neither be so hastie to beate my braines about two wiues, before I knowe where to get one, nor so ie[a]lous to mistrust hir fidelitie when I haue one. Touching the view of Ladies or the remembrance of my loues [loue], me thinketh it should rather sharpe the poynt in me then abate the edge. My senses are not lost though my labour bee, and therefore my good Violet, pricke not him forward with sharpenesse, whom thou shouldst rather comfort with fauours. But to put you out of doubt that my witts were not al[l] this while a wo[o]l-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsailes, or secreat being ready euery hour to flinch: And so many reasons came to confirme either, that I coulde not be resolued of any. To be constant what thing more requisite in loue, when it shall alwayes be

greene like the Iuie, though the Sun parch it, that shal euer be hard like ye true Diamond, though the hammer beate it, that still groweth with the good vine, though the knife cut it. Constancy is like vnto the *Storke*, who wherefoeuer she flye commeth into no nest but hir owne, or the Lapwinge, whom nothing can driue from hir young ones, but death: But to reueale the secreats of loue, the counsailes, the conclusions, what greater dispite to his Ladie, or more shamefull discredite to himselfe, can be immagined, when there shall no letter passe but it shalbee disclosed, no talke vttered but it shall bee againe repeated, nothing done but it shall be reuealed: Which when I considered, mee thought it better to haue one that shoulde be secrete though fickle, then a blab[be] though constant.

For what is there in the worlde that more deli[gh]teth a louer then secrecie, whiche is voyde of feare without suspition, free from enuie: the onely hope a woeman hath to builde both hir honour and honestie vppon.

The tongue of a louer should be like the poynt in the Diall, which though it go, none can see it going, or a young tree which though it growe, none can perceiue it growing, hauing alwayes the stone in their mouth which the Cranes vse when they flye ouer mountaines, least they make a noyse, but to be sylent, and lyghtly to esteeme of his Ladye, to shake hir off though he be secreat, to chaunge for euerything though he bewray nothing, is the onely thing that cutteth the heart in peeces of a true and constant louer, which deeply waying with my selfe, I preferred him that woulde neuer remoue, though he reueiled [reueale] all before him that woulde conceale all, and euer be slyding, thus waisting† to[o] and fro, I appeale to you my good Violet, whether in loue be more required, secrecie, or constancy.

Frauncis with hir accustomable boldnes, yet modestly, replied as followeth.

Gentleman if I shoulde aske you whether in the making of a good sworde, yron were more to bee required, or steele, sure I am you woulde aunswere that both were necessarie : Or if I shoulde be so curious to demaunde whether in a tale tolde to your Ladyes disposition, or mention most conuenient, I cannot thinke but you woulde iudge them both expedient, for as one mettall is to be tempored [tempered] with another in fashioning a good blade, least either being all of steele it quickly breake, or all of yron it neuer cutte, so fareth it in speach, which if it be not seasoned as well with witte to mo[o]ue delight, as with art, to manifest cunning, there is no eloquence, and in no other manner standeth it with loue, for to be secrete [secret] and not constant, or constant and not secrete, were to builde a house of mortar without stones, or a wall of stones without mortar.

There is no liuely picture drawn without [with one] colour, no curious Image wrought with one toole, no perfect Musike played with one string, and wouldest thou haue loue the patterne of eternitie coloured either with constancie alone, or onely secrecie ?

There must in euery triangle be three lines, the first beginneth, the seconde augmenteth, the third concludeth it a figure. So in loue three vertues, affection which draweth the heart, secrecie which increaseth the hope, constancie, which finish[eth] the worke : without any of these lynes there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no birde that flyeth with one winge, no loue that lasteth with one lym [limme]. Loue is likened to the *Emerald* which cracketh rather then consenteth to any disloyaltie, and can there be any greater villany then being secrete, not to be constant, or being constant not to be secrete. But it falleth out with those that being constant and yet full of bable, as it doth with the serpent Iaculus and the Viper, who burst with their owne brood, as [and] these are torne with their owne tongues.

It is no question *Philautus* to aske which is best, when being not ioyned there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also doest thou not enquire whether it were better for a horse to want his forelegg[e]s or his hinder, when hauing not all he cannot trauell [trauaile]: why art thou not inquisitiue, whether it were more conuenient for the wraflers in the games of *Olympia* to be without armes or without feete, or for trees to want rootes or lacke tops when either is impossible? Ther[e] is no true louer beleue me *Philautus*, sence telleth me so, not triall, that hath not faith, secrecie, and constancie. If thou want either it is lust, no loue, and that thou hast not them all, thy profound question assureth me: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if thou resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus that perceiued hir to be so sharpe, thought once againe like a whetston[e] to make hir sharper, and in these wordes returned his aunswere.

MY sweete violet, you are not vnlike vnto those, who hauing gotten the starte in a race, thinke none to be neere their heeles, bicause they be formost: For hauing the tale in your mouth, you imagine it is all trueth, and that none can controll it.

Frauncis who was not willing to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion.

GEntle-man, the faster you runne after me, the farther you are from me: therefore I would wish you to take heede, yat in seeking to strik[e] at my heeles, you trippe not vp your owne. You would faine with your witte cast a white upon blacke, where-in you are not vnlike vnto those, that se[e]ing their shadow very short in the Sunne, thinke to touch their head with their heele, and putting forth their legge are farther

from it, then when they floode still. In my opinion it were better to sit on the ground with little ease, then to ryse and fall with great daunger.

Philautus beeing in a maze to what end this talke should tende, thought that eyther *Camilla* had made hir priuie to his loue, or that she meant by suspition to entrappe him: Therefore meaning to leaue his former question, and aunswere hir speach, proceeded thus.

Mistris *Frauncis*, you resemble in your sayings the Painter *Tamantes*, in whose pictures there was euer more vnderstoode then painted: for with a glose you seeme to shadow yat, which in colours you wil^[1] not shewe. It can-not be, my violet, that the faster I run after you, the farther I shoulde bee from you, vnlesse that eyther you haue wings tyed to your heeles, or I thornes thrust into mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him, the slow Snaile clymeth [climbeth] the tower at last, though the swift Swallowe mount it, the lasiest winneth the gole, somtimes, though the lightest be neere it. In hunting I had as lief stand at the receite, as at the loosing, in running rather endure long with an easie amble, then leaue off being out of winde, with a swifte gallop: Especially when I runne as *Hippomanes* did with *Atlanta*, who was last in the course, but first at the crowne: So that I gesse that woemen are eyther easie to be out stripped [tripped], or willing.

I seeke not to trippe at you, bicause I might so hynder you and hurt my self: for in letting your course by striking at your shorte heeles, you woulde when I should craue pardon, shew me a high instep. As for my shadowe, I neuer go about to reach it, but when the Sunne is at the highest, for then is my shadowe at the shortest, so that it is not difficult to touch my head with my heele, when it lyeth almoste vnder my heele.

You say it is better to sit still then to aryse and fall, and I saye hee that neuer clymbeth for feare of fall-

ing, is like vnto him that neuer drincketh for feare of surfeting.

If you thinke eyther the ground so slipperie, wherin [whereon] I runne, that I must needes fall, or my feete so chill that I must needes founder, it maye be I will chaunge my course here-after, but I meane to ende it now: for I had rather fall out of a lowe window to the ground, then hang in midde way by a bryer.

Frauncis who tooke no little pleasure to heare *Philautus* talke, began to come on roundly in these tearmes.

IT is a signe Gentleman that your footemanship is better then your stomacke: for what-soeuer you say, me thinketh you had rather be held in a flippe, then let flippe, where-in you resemble the graye-hounde, that seeing his game, leapeth vpon him that holdeth him, not running after that he is held for: or the Hawke which being cast off at a Partridge, taketh a stand to prune hir fe[a]thers, when she should take hir flight. For you [it] seeme[th] you beare good will to the game you can-not play at, or will not, or dare not, where-in you imitate the Cat that leaueth the Moufe, to follow the milk-pan: for I perceiue that you let the Hare go by, to hunt the Badger.

Philautus astonied at this speache [speech], knew not which way to frame his aunswere, thinking now that shee perceiued his tale to be adressed to hir, though his loue were fixed on *Camilla*: But to rydde hir of suspicion, though loth that *Camilla* should conce[i]ue any inckling, he played fast and loose in this manner.

Gentle[wo]man you mistake me very much, for I haue beene better taught then fedde, and therefore I knowe how to follow my game, if it be for my gaine: For wer[e] there two Hares to runne at, I would endeauor not to catch the first that I followed, but the last that I started: yet so as the firste shoulde not scape, nor the last be caught.

You speake contraries, quoth *Frauncis*, and you wil[1] worke wonders, but take heede your cunning in hunting, make you not to loose both.

Both said *Philautus*, why I seeke but for one, and yet of two quoth *Frauncis*, you can-not tell which to follow, one runneth so fast you will neuer catch hir, the other is so at the squat, you can neuer finde hir.

The Ladie *Flauia*, whether desirous to sleepe, or lo[a]th[e] these iests should be too broad as moderater commaunded them both to silence, willing *Euphues* as vmpere in these matters, briefly to speake his minde. *Camilla* and *Surius* are yet talking, *Frauncis* and *Philautus* are not idle, yet all attentiuie to heare *Euphues*, as well for the expectation they had of his wit, as to knowe the drift of theyr discourfes, who thus began the conclusion of all their speaches.

IT was a lawe among the *Persians*, that the Musitian should not iudge of the Painter, nor anye one meddle in that handy craft, where-in hee was not expert, which maketh me meruaile good Madam yat you should appoynt him to be an vmpere in loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence before I knewe the argument where-of you would dispute, yet hearing nothing but reasons for loue, I must eyther call backe my promyse, or call in your discourfes, and better it were in my opinion not to haue your reasons concluded, then to haue them confuted. But sure I am that neyther a good excuse will serue, where authority is rigorous, nor a bad one be h[e]ard, where necessitie compelleth. But least I be longer in breaking a web then the Spider is in weauing it, Your pardons obteyned, if I offend in sharpnesse, and your patience graunted, if molest in length, I thus beginne to conclude against you all, not as one singuler in his owne conceite, but to be tryed by your gentle constructions.

S*Vrius* beginneth with loue, which proce[e]deth by beautie, (vnder the whiche hee comprehendeth all other vertues) Ladye *Flauia* moueth a question, whether the meeting of Louers be tollerable. *Philau-*

tus commeth in with two braunches in his hande, as though there were no more leaues on that tree, asking whether constancie or secrecie be most to be required, great holde there hath beene who shoulde proue his loue best, when in my opinion there is none good. But such is the vanitie of youth, that it thinketh nothing worthie either of commendation, or conference but onely loue, whereof they sowe much and reape little, wherein they spende all and gaine nothing, where-by they runne into daungers before they wist, and repent their desires before they woulde. I doe not discommende honest affection, which is grounded vpon vertue as the meane, but disordinate fancie whiche is builded vpon lust as an extremitie: and lust I must tearme that which is begunne in an houre and ended in a minuit [minute], the common loue in this our age, where Ladyes are courted for beautye, not for vertue, men loued for proportion in bodie, not perfection in minde.

It fareth with louers as with those that drinke of the ryuer *Iellus* in *Phrigia*, whereof sipping moderately is a medecine, but swilling with excesse it breedeth madnesse.

Lycurgus set it downe for a lawe, that where men were commonly dronken, the vynes shoulde bee destroyed, and I am of that minde, that where youth is giuen to loue, the meanes shoulde be remoued. For as the earth wherein the Mynes of Siluer and golde are hidden is profitable for no other thing but metalles, so the heart wherein loue is harboured, receiueth no other seede but affection. Louers seeke not those thinges which are most profitable, but most pleasant, resembling those that make garlands, who choose the fayrest flowers, not the [w]hol[e]somest, and beeing once entangled with desire, they alwayes haue ye disease, not vnlike vnto the Goat, who is neuer without an aigue [Ague], then beeing once in, they followe the note of the Nightingale, which is faide with continual straying to singe to perishe in hir sweete layes, as they doe in their sugred liues: where is it possible either to eate

or drinke, or walke but he shal[1] heare some question of loue? in somuch that loue is become so common, that there is no artificer of so base a craft, no clowne so simple, no begger so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisedome to encrease it: And what can be the cause of these louing wormes, but onely idleneffe?

But to set downe as a moderator the true perfection of loue, not like an enemy to talke of the infection, (whiche is neither the part of my office, nor pleasaunt to your eares,) this is my iudgement.

True and vertuous loue is to be grounded vpon Time, Reason, Fauour and Vertue. Time to make trial, not at the first glaunce so to settle his minde, as though he were willing to be caught, when he might escape, but so by obseruation and experience, to builde and augment his desires, that he be not deceaued with beautie, but perswaded with constancie. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but a true h[e]art kindled with loue. Fauour, to delight his eyes, which are the first messengers of affection, Vertue to allure the soule, for the which all thinges are to be desired.

The arguments of faith in a man, are constancie not to be remo[o]ued, secrecie not to vtter, securitie not to mistrust, credulitie to beleue: in a woman patience to endure, ie[a]lousie to suspect, liberalitie to bestowe, feruency, faithfulness, one of the which braunches if either the man want, or the woman, it may be a lyking betweene them for the time, but no loue to continue for euer. Touching *Surius* his question whether loue come from the man or the woman, it is manifest that it beginneth in both, els can it not ende in both.

To the Lady *Flauias* demaunde concerning companie, it is requisite they shoulde meete, and though they be hindered by diuers meanes, yet is it impossible but that they will meete.

Philautus must this thinke, that constancie without

fecrecie auaieth little, and fecrecie without constancie profiteth lesse.

Thus haue I good maddame according to my simple skill in loue set downe my iudgement, which you may at your Ladishippes pleasure correcte, for hee that neuer tooke the* oare in hand must not think scorne to be taught. Well quoth the Lady, you can say more if you list, but either you feare to offende our eares, or to bewray your own follies, one may easily perceiue yat you haue bene of late in the painters shop, by ye colours that sticke in your coate, but at this time I will vrge nothing though I suspect somewhat.

Surius gaue *Euphues* thanks, allowing his iudgment in the description of loue, especially in this, yat he would haue a woman if she were faithful to be also ielious [iealous], which is as necessary to be required in them as constancie.

Camilla smiling saide that *Euphues* was deceiued, for he would haue saide that men should haue bene ie[a]lous, and yet that had bene but superfluous, for they are neuer otherwise.

Philautus thinking *Camilla* to vse that speach to girde him for that all that night he v[i]ewed hir with a suspitious eye, answered that ie[a]lousie in a man was to be pardoned, bicause there is no difference in the looke of a loue, that can distinguish a ielious [iealous] eye, from a louing.

Frauncis who thought hir part not to be the least, saide that in all thinges *Euphues* spake gospel sauing in that he bounde a woman to patience, which is [was] to make them fooles.

Thus euery one gaue his verdit, and so with thanks to the Lady *Flauia*, they all tooke their leaue for that night. *Surius* went to his lodging, *Euphues* and *Philautus* to theirs, *Camilla* accompan[i]ed with hir women and hir wayting maide, departed to hir home, whome I meane to bring to hir chamber, leauing all the rest to their rest.

Camilla no sooner had entred in hir chamber, but

ſhe began in ſtraunge tearmes to vtter this ſtraunge tale, hir doore being clooſe ſhutte, and hir chamber voyded.

AH *Camilla*, ah wretched wench *Camilla*, I perceiue nowe, that when the Hoppe groweth high it muſt haue a pole, when ye Iuie ſpreadeth, it cleaueth to ye flint, when the Vine riſeth it wre[a]theth about ye Elme, when virgins wax[e] in yeares, they follow that which belongeth to their appeti[t]es, loue, loue? Yea loue *Camilla*, the force whereof thou knoweſt not, and yet muſt endure the furie. Where is that precious herbe *Panace* which cureth all diſeaſes? Or that herbe *Nepenthes* that procureth all delights? No no *Camilla*: loue is not to bee cured by herbes which commeth by fancy, neither can plaifters take away the grieſe, which is growen ſo great by perſwaſions. For as the ſtone *Draconites* can by no meanes be poliſhed vnleſſe the Lapidarie burne it, ſo the mind [of] *Camilla* can by no meanes be cured, except *Surius* eaſe it.

I ſee that loue is not vnlike vnto the ſtone *Pantura*, which draweth all other ſtones, be they neuer ſo h[e]auiſe, hauing in it the three rootes which they attribut[e] to Muſicke, Mirth, Melancholie, Madneſſe.

I but *Camilla* diſſemble thy loue, though it ſhorten thy lyfe, for better it were to dye with grieſe, then lyue with ſhame. The Spunge is full of water, yet is it not ſeene, the hearbe *Adyaton* though it be wet, looketh alwayes drye, and a wiſe Louer be ſhe neuer ſo much tormented, behaueth hir ſelfe as though ſhee were not touched. I but fire can-not be hydden in the flaxe with-out ſmoake, nor Muſke in the boſome with-out ſmell, nor loue in the breaſt with-out ſuſpition: Why then confeſſe thy loue to *Surius*, *Camilla*, who is ready to aſk before thou graunt. But it fareth in loue, as it doth with the roote of ye Reede, which being put vnto the ferne taketh away all his ſtrength, and likewise the Roote of the Ferne put to the Reede, depriueth it of all his force: ſo the lookes of *Surius*

hauing taken all freedome from the eyes of *Camilla*, it may be the glaunces of *Camilla* haue bereaued *Surius* of all libertie, which if it wer so, how happy shouldest thou be, and that it is so, why shouldest not thou hope. I but *Surius* is noble, I but loue regardeth no byrth, I but his friendes will not consent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthy to bee wooed, I but loue maketh the proudest to stoupe, and to court the poorest.

Whylst she was thus debating, one of hir Maidens chaunced to knocke, which she hearing left off that, which al[1] you Gentlewomen would gladly heare, for no doubt she determined to make a long sermon, had not she beene interrupted: But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautiful, are not free from the impressions of Fancy: For who would haue thought that *Camilla*, who seemed to disdain loue, should so soone be entangled. But as ye straightest wands are to be bent when they be small, so the pretiest [precifest] Virgins are to be won when they be young. But I will leaue *Camilla*, with whose loue I haue nothing to meddle, for that it maketh nothing to my matter. And returne we to *Euphues*, who must play the last parte.

E *Vphues* bestowing his time in the Courte, began to marke diligentely the men, and their manners, not as one curious to misconster, but desirous to be instructed. Many dayes hee vsed speach with the Ladyes, fundrye tymes with the Gentlewomen, with all became so familiar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of the Ladie *Flauia*, that he beganne to look askew vppon *Camilla*, driuing out the remembrance of his olde loue, with the recording of the new. Who now but his violet, who but Mistris *Frauncis*, whom if once euery day he had not seene,

he wold haue beene so folen, that no man should haue seene him.

Euphues who watched his friend, demaunded how his loue proce[*e*]ded with *Camilla*, vnto whom *Philautus* gaue no aunswere but a smile, by the which *Euphues* thought his affection but small. At the last thinking it both contrary to his o[*a*]th and his honestie to conceale anye thinge from *Euphues*, he confessed, that his minde was chaunged from *Camilla* to *Frauncis*. Loue quoth *Euphues* will neuer make thee mad, for it commeth by fits, not like a quotidian, but a tertian.

In deede quoth *Philautus*, if euer I kill my selfe for loue, it shall be with a sigh, not with a sworde.

Thus they passed the time many dayes in *England*, *Euphues* commonlye in the court to learne fashions, *Philautus* euer in the countrey to loue *Frauncis*: so sweete a violet to his nose, that he could hardly suffer it to be an houre from his nose.

But nowe came the tyme, that *Euphues* was to trye *Philautus* trueth, for it happened that letters were directed from *Athens* to *London*, concerning ferious and waightie affayres of his owne, which incited him to hasten his departure, the contentes of the which when he had imparted to *Philautus*, and requested his company, his friende was so fast tyed by the eyes, that he found thornes in his heele, which *Euphues* knewe to be though[t]es in his heart, and by no meanes he could perswade him to goe into *Italy*, so sweete was the very smoke of *England*.

Euphues knowing the tyde would tarrye for no man, and seeing his businesse to require such speede, beeing for his great preferment, determined sodenly to departe, yet not with-out taking of his leaue curteouslye, and giuing thankes to all those which since his coming had vsed him friendlye: Which that it myght be done with one breath, hee desired the Merchaunt with whome all this while he sojourned to inuite a great number to dynner, some of great calling, manye of good credit, amonge the which *Surius* as chiefe, the

Ladie *Flauia*, *Camilla* and Mistris *Frauncis* were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was neuer more desirous to come into *England* then I am loth to departe, such curtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in trueth it is knowne to you all. But now the time is come that *Enphues* must packe from those, whome he best loueth, and go to the Seas, which he hardlye brooketh. But I would Fortune had de[a]lt so fauourably with a poore *Grecian*, that he might haue eyther bene borne heere, or able to liue heere: which seeing the one is past and can-not be, the other vnlik[e]ly, and therefore not easie to be, I must endure the crueltie of the one, and with patience beare the necessitie of the other.

Yet this I earnestly craue of you all, that you wil[l] in fleede of a recompence accept thankes, and of him that is able to giue nothing, take prayer for payment. What my good minde is to you all, my tongue can-not vtter, what my true meaning is, your heartes can-not conceiue: yet as occasion shall serue, I will shewe that I haue not forgotten any, though I may not requit[e] on[e]. *Philautus* not wiser then I in this, though bolder, is determined to tarry behinde: for hee sayth that he had as lief be buried in *England*, as married in *Italy*: so holy doth he thinke the ground heere, or so homely the women ther[e], whome although I would gladly haue with me, yet seeing I can-not, I am most earnestlye to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the curtesies sake of *England*, that you vse him not so well as you haue done, which wold make him proud, but no worse then I wish him, which wil[l] make him pure: for tho[u]gh I speak before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilest the

water is warme, and yron which being hot, is apt either to make a key or a locke.

It may be Ladies and Gentlewoemen all, that though *England* be not for *Euphues* to dwell in, yet it is for *Euphues* to fend to.

When he had thus sayd, he could scarce speake for weeping, all the companie were forye to forgoe him, some proffered him mony, some lamds, some houses, but he refused them all, telling them that not the necessitie of lacke caused him not* to departe, but of importance.

This done they sate downe all to dinner, but *Euphues* could not be merry, for yat he should so soone depart, ye feast being ended, which was very sumptuous, as Merchaunts neuer spare for cost, when they haue ful[1] coffers, they al heartely tooke their leaues of *Euphues*, *Camilla* who liked verie well of his company, taking him by the hande, desired him that being in *Athens*, he woulde not forget his friends in *Englande*, and the rather for your sake quoth she, your friende shalbe better welcome, yea, and to me for his owne sake quoth *Flauia*, where at *Philautus* reioyced and *Frauncis* was not forie, who began a little to listen to the lure of loue.

Euphues hauing all thinges in a re[a]dinesse went immediately toward Douer, whether *Philautus* also accompanied him, yet not forgetting by the way to visite the good olde father *Fidus*, whose curtesie they receaued at their comming. *Fidus* glade to see them, made them great cheare according to his abilitie, which had it beene lesse, woulde haue bene aunswerable to either [their] desires. Much communication they had of the court, but *Euphues* cryed quittance, for he saide thinges that are commonly knowne it were folly to repeat, and secretes, it were against mine honestie to vtter.

The next morning they went to Douer where *Euphues* being readie to take ship, he first tooke his farewell of *Philautus* in these wordes.

P*Hilautus* the care that I haue had of thee, from time to time, hath beene tried by the counsaile I haue alwayes giuen thee, which if thou haue forgotten, I meane no more to write in water, if thou remember imprint it still. But seeing my departure from thee is as it were my death, for that I knowe not whether euer I shall see thee, take this as my last testament of good will.

Bee humble to thy superiours, gentle to thy equalls, to thy inferiours fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore.

The stipende that is allowed to maintaine thee vse wisely, be neither prodigall to spende all, nor couetous to keepe all, cut thy coat according to thy cloth, and thinke it better to be accompted thriftie among the wise, then a good companion among the riotous.

For thy studie or trade of life, vse thy booke in the morning, thy bowe after dinner or what other exercise shall please thee best, but alwayes haue an eye to the mayne, what soeuer thou art chaunced at the buy.

Let thy practise be lawe, for the practise of Phisike is too base for so fyne a stomacke as thine, and diuinitie too curious for so fickle a heade as thou hast.

Touching thy proceedings in loue, be constant to one, and trie but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

Weane thy selfe from *Camilla*, deale wisely with *Frauncis*, for in Englande thou shalt finde those that will decypher thy dealings be they neuer so politique, be secret to thy selfe, and trust none in matters of loue as thou louest thy life.

Certifie me of the [thy] proceedings by thy letters, and thinke that *Euphues* cannot forget *Philautus*, who is as deare to mee as my selfe. Commende me to all my friendes: And so farewell good *Philautus*, andwell shalt ou far the if thou followe the counsell of *Euphues*.

P*Hilautus* the water standing in his eyes, not able to aunswere one worde, vntill he had well wepte,

replied at the last as it were in one worde, saying, that his counsaile shoulde bee engrauen in his heart, and hee woulde followe euerie thing that was prescribed him, certifying him of his successe as either occasion, or opportunitie should serue.

But when friendes at departing [parting] woulde vtter most, then teares hinder most, whiche breake off both his aunswere, and stayde *Euphues* replye, so after many millions of embracings, at the last they departed. *Philautus* to London where I leaue him, *Euphues* to *Athens* where I meane to followe him, for hee it is that I am to goe with, not *Philautus*.

There was nothing that happened on the Seas worthie the writing, but within fewe dayes *Euphues* hauing a merrye winde arryued at *Athens*, where after hee had visited his friendes, and set an order in his affayres, he began to adresse his letters to *Liuius* touching the state of Englande in this manner.

Liuius I salute thee in the Lorde, &c. I am at length returned out of Englande, a place in my opinion (if any such may be in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the discription, the manners, the conditions, the gouernement and entertainment of that countrie.

I haue thought it good to dedicate it to the Ladies of *Italy*, if thou thinke it worthy, as thou cannest not otherwise, cause it to be imprinted, that the praise of such an Isle, may cause those yat dwell els where, both to commende it, and maruell at it.

Philautus I haue left behinde me, who like an olde dogge followeth his olde sent, loue, wiser he is then he was woont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrarie, but I knowe not howe it fareth with me, for I cannot as yet brooke mine owne countrie, I am so delighted with another.

Aduertise me by letters what estate thou art in, also

howe thou likest the state of Englande, which I haue sent thee. And so farewell.

Thine to vse Euphues.

*To the Ladyes and Gentlewomen of
Italy: Euphues wisheth he[a]lth
and honour.*

IF I had brought (Ladyes) little dogges from *Malta*, or straunge stones from *India*, or fine carpets from *Turkie*, I am sure that either you woulde haue wo[o]ed me to haue them, or wished to see them.

But I am come out of Englande with a Glasse, wherein you shall behold the things which you neuer sawe, and maruel at the sightes when you haue seene. Not a Glasse to make you beautiful, but to make you blush, yet not at your vices, but others vertues, not a Glasse to dresse your haire but to redresse your harmes, by the which if you euery morning correcte your manners, being as carefull to amend faultes in your hearts, as you are curious to finde faults in your heads, you shall in short time be as much commended for vertue of the wife, as for beautie of the wanton.

Yet at the first sight you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your manners, and resembling *Lauia*, who seeing hir beautie in a true glasse to be but deformitie, washed hir face, and broke the glasse.

Heere shall you see beautie accompanied with virginie, temperaunce, mercie, iustice, magnanimitie, and all other vertues whatsoeuer, rare in your sex, and but one, and rarer then the *Phoenix* where I thinke there is not one.

In this glasse shall you see that the glasses which you carrye in your fannes of fethers, shewe you to be lyghter then fethers, that the Glasses wher-in you caroufe your wine, make you to be more wanton then

Bacchus, that the new found Glasse Cheynes that you weare about your neckes, argue you to be more brittle then glasse. But your eyes being too olde to iudge of so rare a spectacle, my counsell is that you looke with spectacles: for ill can you abyde the beames of the cleere Sunne, being skant [scant] able to view the blase of a dymme candell. The spectacles I would haue you vse, are for the one eie iudg[e]ment with-out flattering your selues, for the other eye, beliefe with-out mistrusting of mee.

And then I doubt not but you shall both thanke mee for this Glasse (which I fende also into all places of *Europe*) and thinke worse of your garyshe Glasses, which maketh you of no more price then broken Glasses.

Thus fayre Ladyes, hoping you will be as willing to pry in this Glasse for amendement of manners, as you are to prancke your selues in a lookinge Glasse, for commendation of menne, I wishe you as much beautie as you would haue, so as you woulde endeuo[u]r to haue as much vertue as you should haue. And so farewell.

Euphues.

¶ *Euphues Glasse for
Europe.*

There is an Isle lying in the *Ocean* Sea, directly against that part of *Fraunce*, which containeth *Picardie* and *Normandie*, called now *England*, heeretofore named *Britaine*, it hath *Ireland* vpon the West side, on the North the maine Sea, on the East side, the *Germanie* [*Germaine*] *Ocean*. This Isla[n]de is in circuit 1720. myles, in forme like vnto a Triangle, beeing broadest in the South part, and gathering narrower and narrower till it come to the farthest poynt of *Cathnesse*, Northward, wher it is narrowest, and ther endeth in

manner of a Promonterie. To repeate the auncient manner of this Island, or what sundry nations haue inhabited there, to set downe the Giauntes, which in bygness [highness] of bone haue passed the common sise, and almost common creditte, to rehearse what diuersities of Languages haue beene vsed, into how many kyngdomes it hath beene deuided, what Religions haue beene followed before the comming of Christ, although it would breede great delight to your eares [eyes], yet might it happily seeme tedious : For that honnie taken excessiue cloyeth the stomacke though it be honnie.

But my minde is briefly to touch such things as at my being there I gathered by myne owne studie and enquirie, not meaning to write a Chronocle [Cronicle], but to set downe in a word what I heard by conference.

It hath in it twentie and fixe Cities, of the which the chiefest is named *London*, a place both for the beautie of buyldinge, infinite riches, varietie of all things, that excelleth all the Cities in the world : infomuch that it maye be called the Store-houfe and Mart of all *Europe*. Close by this Citie runneth the famous Ryuer called the Theames [*Thames*], which from the head wher it ryfeth named *Isis*, vnto the fall [full] midway it is thought to be an hundred and fore-score myles. What can there be in anye place vnder the heauens, that is not in this noble Citie eyther to be bought or borrowed?

It hath diuers Hospitals for the relieuing of the poore, six-score fayre Churches for diuine seruice, a gloryous Burse which they call the Ryoll Exchaung [*Royall Exchange*], for the meeting of Merchants of all countries where anye traffique is to be had. And among al[1] the straung[e] and beautiful shoves, mee thinketh there is none so notable, as the Bridge which crosseth the Theames [*Thames*], which is in manner of a continuall streete, well replenyshed with large and stately houfes on both sides, and situate vpon twentie Arches, where-of each one is made of excellent free stone squared, euerye one of them being three-score foote in h[e]ight, and full twentie in distaunce one from an other.

To this place the whole Realme hath his recourse, wher-by it seemeth so populous, that one would scarce think so many people to be in the whole Island, as he shall see somtymes in *London*.

This maketh Gentlemen braue, and Merchants rich, Citifens to purchase, and sojourn[er]s to morgage, so that it is to be thought, that the greatest wealth and substance of the whole Realme is couched with-in the walles of *London*, where they that be rich keepe it from those that be ryotous, not deteining it from the lustie youthes of *England* by rigor, but encreasing it vntill young men shall fauor of reason, wherein they shew them-selues Tresurers [treasurers] for others, not horders for them-selues, yet although it be sure enough, woulde they had it, in my opinion, it were better to be in the Gentle-mans purse, then in the Merchants hands.

There are in this Isle two and twentie Bishops, which are as it wer superentendaunts ouer the church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earnest followers of theyr doctrine, carefull watchmenne that the Wolfe deuoure not the Sheepe, in ciuil gouernment politique, in ruling the spirituall sworde (as farre as to [in] them vnder their Prince apperteineth) iust, cutting of those members from the Church by rigor, that are obstinate in in their heresies, and instructing those that are ignorant, appoynting godlye and learned Ministers in euery of their Seas, that in their absence maye bee lightes to such as are in darkenesse, salt to those that are vnfauorie, leauen to such as are not seasoned.

Visitations are holden oftentimes, where-by abuses and disorders, eyther in the laitie for negligence, or in the clergie for superstition, or in al, for wicked liuing three [there] are punyshements, by due execution whereof the diuine seruice of God is honoured with more puritie, and followed with greater sinceritie.

There are also in this Islande two famous Vniuersities, the one *Oxforde*, the other *Cambridge*, both for

the profession of al[l] sciences, for Diuinitie, phisicke, Lawe, and all kinde of learning, excelling all the Vniuersities in Christendome.

I was my selfe in either of them, and like them both so well, that I meane not in the way of controuerisie to preferre any for the better in Englande, but both for the best in the world, fauing this, that Colledges in *Oxenford* are much more stately for the building, and *Cambridge* much more sumptuous for the houses in the towne, but the learning neyther lyeth in the free stoncs of the one, nor the fine streates of the other, for out of them both do dayly proceede men of great wisedome, to rule in the common we[a]lth, of learning to instruct the common people, of all singuler kinde of professions to do good to all. And let this suffice, not to enquire which of them is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether any other bee so famous.

But to proceede in Englande, their buildings are not very stately vnlesse it be the houses of noble men and here and there, the place of a Gentleman, but much amended, as they report yat haue told me. For their munition they haue not onely great store, but also great cunning to vse them, and courage to practise them, there armour is not vnlike vnto that which in other countries they vse, as Corselets, Almaine Riuets, shirts of male, iack[e]s quilted and couered ouer with Leather, Fustion or Canuas, ouer thicke plates of yron that are sowed in the same.

The ordinance they haue is great, and thereof great store.

Their nauie is deuided as it were into three forts, of the which the one serueth for warres, the other for burthen, the thirde for fishermen. And some vessels there be (I knowe not by experience, and yet I beleue by circumstance) that wil[l] faile nyne hundered myles in a weeke, when I should scarce thinke that a birde could flye foure hundred.

Touching other commodities, they haue foure bathes, the first called Saint *Vincent's*: the seconde, *Hallie well*, the third *Buxton*, the fourth (as in olde time they reade) *Cair Bledud*, but nowe taking his name of a town neere adioyning it, is called the *Bath*.

Besides this many wonders there are to be found in this Island, which I will not repeat bicause I my selfe neuer sawe them, and you haue hearde of greater.

Concerning their dyot [diet], in number of dishes and chaung[e] of meate, ye nobilitie of England do exceed most, hauing all things yat either may be bought for money, or gotten for the season: Gentlemen and merchants feede very finely, and a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dyned, they say as it were in a prouerbe, yat they are as well satiffied as the Lorde Maior of London whom they think to fare best, though he eate not most.

In their meales there is great silence and grauitie, vsing wine rather to ease the stomacke, then to load it, not like vnto other nations, who neuer thinke that they haue dyned till they be dronken.

The attire they vse is rather ledde by the imitation of others, then their owne inuention, so that there is nothing in Englande more constant, then the inconstancie of attire, nowe vsing the French fashion, nowe the Spanish, then the Morisco gownes, then one thing, then another, insomuch that in drawing of an English man ye paynter setteth him downe naked, hauing in ye one hande a payre of sheares, in the other a piece of cloath, who hauing cut his choler [cholar] after the french guise is readie to make his fleue after the Barbarian manner. And although this were the greatest enormitie that I coulde see in Englande, yet is it to be excused, for they that cannot maintaine this pride must leaue of necessitie, and they that be able, will leaue when they see the vanitie.

The lawes they vse are different from ours for although the Common and Ciuil lawe be not abolished,

yet are they not had in so greate reputation as their owne common lawes which they tearme the lawes of the Crowne.

The regiment that they haue dependeth vpon statute lawe, and that is by Parl[i]ament which is the highest court, consisting of three feueral sortes of people, the Nobilitie, Clergie, and Commons of the Realme, so as whatsoever be among them enacted, the Queene striketh the stroke, allowing such things as to hir maiesty seemeth best. Then vpon common law, which standeth vpon Maximes and principles, yeares and tearmes, the cases in this lawe are called plees, or actions, and they are either criminall or ciuil, the meane to determine are writts, some originall, some iudiciall: Their trials and recoueries are either by verdec̄t [verdit], or demur, confession or default, wherin if any fault haue beene committed, either in processe or forme, matter or iudgement, the partie greeued may haue a write [writ] of errour.

Then vpon custorable law, which consisteth vpon laudable customes, vsed in some priuate countrie.

Last of all vpon prescription, whiche is a certeine custome continued time out of minde, but it is more particular then their customary lawe.

Murtherers and theeues are hanged, witches burnt, al other villanies that deserue death punished with death, infomuch that there are very fewe haynous offences practised in respecte of those that in other countries are commonly vsed.

Of sauge beastes and vermyn they haue no great store, nor any that are noysome, the cattell they keepe for profite, are Oxen, Horses, Sheepe, Goats, and Swine, and such like, whereof they haue abundance, wildfo[u]le and fish they want none, nor any thing that either may serue for pleasure or profite.

They haue more store of pasture then tillage, their meddowes better then their corne field[s], which maketh more grasors then Cornemungers, yet sufficient store of both.

They excel for one thing, there [their] dogges of all forts span[i]els, hounds, maistiffes, and diuers fuch, the one they keepe for hunting and hawking, the other for necessarrie vses about their houses, as to drawe water, to watch theeues, &c. and there-of they deriue the worde maistiffe of Mase and thiefe.

There is in that Isle Salt made, and Saffron, there are great quarries of stone for building, fundrie minerals of Quickfiluer, Antimony, Sulphur, blacke Lead and Orpiment redde and yellowe. Also there groweth ye finest Alum that is, Vermilion, Bittament, Chrysocolle, Coporus [Coperus], the mineral stone whereof Petreolum is made, and that which is most straunge, the minerall pearle, which as they are for greatnesse and coulour most excellent, so are they digged out of the maine lande, in places farre distant from the shoare.

Besides these, though not straunge, yet necessarrie, they haue Cole mines, salt Peter for ordinance, Salt Sode for Glasse.

They want no Tinne nor Leade, there groweth Yron, Steele and Copper, and what not, so hath God blessed that countrie, as it shoulde seeme not onely to haue sufficient to serue their owne turnes, but also others necessities, whereof there was an olde saying, all countries stande in neede of *Britaine*, and *Britaine* of none.

Their Aire is very wholsome and pleasant, their ciuillitie not inferiour to those that deserue best, their wittes very sharpe and quicke, although I haue heard that the *Italian* and the *French-man* haue accompted them but grosse and dull pated, which I think came not to passe by the prooffe they made of their wits, but by the Englishmans reporte.

For this is straunge (and yet how true it is, there is none that euer trauailed thither but can reporte) that it is alwayes incident to an English-man, to thinke worst of his owne nation, eyther in learning, experience, common reason, or wit, preferring alwaies a straunger rather for the name, then the wisdome. I for mine owne parte thinke, that in all *Europe* there are not

Lawyers more learned, Diuines more profound, Phi-
sitions more expert, then are in *England*.

But that which most allureth a straunger is their
curtesie, their ciuilitie, and good entertainment. I
speake this by experience, that I found more curtesie
in *England* among those I neuer knewe, in one yeare,
then I haue done in *Athens* or *Italy* among those I
euer loued, in twentie.

But hauing entreated sufficiently of the countrey
and their conditions, let me come to the Glasse I pro-
mised being the court, where although I should as
order requireth beginne with the chiefest, yet I am en-
forced with the Painter, to referue my best colours to
end *Venus*, and to laie the ground with the basest.

First then I must tell you of the graue and wise
Counsaillors, whose foresight in peace warranteth saf[e]tie
in warre, whose prouision in plentie, maketh sufficient
in dearth, whose care in health is as it were a pre-
paratiue against sicknesse, how great their wisdom hath
beene in all things, the twentie two yeares peace doth
both shew and proue. For what subtilty hath ther[e]
bin wrought so closly, what priuy attempts so craftily,
what rebellions stirred vp so disorderly, but they haue
by policie bewrayed, preuented by wisdom, repressed
by iustice? What conspiracies abroad, what confeder-
acies at home, what iniuries in anye place hath there
beene contriued, the which they haue not eyther fore-
seene before they could kindle, or quenched before
they could flame?

If anye wilye *Vlysses* should faine madnesse, there
was amonge them alwayes some *Palamedes* to reueale
him, if any *Thetis* went about to keepe hir sonne from
the doing of his countrey seruice, there was also a wise
Vlysses in the courte to bewraye it: If *Sinon* came with
a smoothe tale to bringe in the horse into *Troye*, there
hath beene alwayes some couragious *Lacaon* to throwe
his speare agaynst the bowelles, whiche beeing not
bewitched with *Lacaon*, hath vnfolded that, which
Lacaon suspected.

If *Argus* with his hundred eyes went prying to vndermine *Iupiter*, yet met he with *Mercurie*, who whif[t]elled all his eyes out: in-fomuch as ther[e] coulde neuer yet any craft preuaile againſt their policie, or any chalenge againſt their courage. There hath alwayes beene *Achilles* at home, to buckle with *Hector* abroad, *Nestors* grautie to counteruaile *Priams* counſail, *Vliſſes* ſubtilties to ma[t]ch with *Antenors* policies. *England* hath al[l] thoſe, yat can and haue wreſtled with al others, wher-of we can require no greater prooſe then experience.

Befides they haue al[l] a ze[a]lous care for the encreaſing of true religion, whoſe faiths for the moſt part hath bin tried through the fire, which they had felt, had not they fledde ouer the water. More-ouer the great ſtudie they bend towards ſchooles of learning, both ſufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrife [thrice] happy *England* where ſuch Counſaylours are, where ſuch people liue, where ſuch vertue ſpringeth.

Amonge theſe ſhall you finde *Zopirus* that will mangle him-ſelfe to do his country good, *Achates* that will neuer ſtart an ynch from his Prince *Aeneas*, *Nauficla* that neuer wanted a ſhift in extremitie, *Cato* that euer counſayled to the beſt, *Ptolomeus Philadelphus* that alwaies maintained learning. Among the number of all which noble and wiſe counſailors, (I can-not but for his honors ſake remember) the moſt prudent and right honourable ye Lorde *Burgleigh*, high Treafurer of that Realme, no leſſe reuerenced for his wiſdome, than renowned for his office, more loued at home then feared abroad, and yet more feared for his counſayle amonge other nations, then ſworde or fyre, in whome the ſaying of *Agamemnon* may be veriſied, who rather wiſhed for one ſuch as *Neflor*, then many ſuch as *Aiax*.

This noble man I found ſo ready being but a ſtraunger, to do me good, that neyther I ought to forget him, neyther ceaſe to pray for him, that as he hath

the wifdome of *Nestor*, fo he may haue the age, that hauing the policies of *Vlyffes*, he may haue his honor, worthye to lyue long, by whome fo manye lyue in quiet, and not vnworthy to be aduanced, by whose care fo many haue bene preferred.

Is not this a Glaffe fayre Ladyes for all other countrie[s] to beholde, where there is not only an agreement in fayth, religion, and counsayle, but in friendshyppe, brother-hoode and lyuing? By whose good endeouours vice is punyshed, vertue rewarded, peace establyshed, forren broyles repressed, domesticall cares appeased? what nation can of Counsaillors desire more? what Dominion, yat excepted, hath so much? when neither courage can preuaile agaynst their chiuallrie, nor craft take place agaynst their counsayle, nor both ioyned in one be of force to vndermine their country, when you haue daseled your eies with this Glaffe, behold here an other. It was my fortune to be acquainted with certaine English Gentlemen, which brought mee to the court, wher[e] when I came, I was driuen into a maze to behold the lusty and braue gallants, the be[a]utiful and chaste Ladies, ye rare and godly orders, so as I could not tel whether I should most commend vertue or brauery. At the last coming oft[er] thether, then it beseemed one of my degree, yet not so often as they desired my company, I began to pry after theyr manners, natures, and lyues, and that which followeth I saw, where-of who so doubteth, I will sweare.

The Ladyes spend the morning in deuout prayer, not refembling the Gentlewoemen in *Greece* and *Italy*, who begin their morning at midnoone, and make their euening at midnight, vsing sonets for psalmes, and pastymes for prayers, reading ye Epistle of a Louer, when they should peruse the Gospell of our Lorde, drawing wanton lynes when death is before their face, as *Archimedes* did triangles and circles when the enemy was at his backe. Behold Ladies in this glaffe, that the seruice of God is to be preferred before all

things, imitat[e] the Englysh Damofelles, who haue theyr bookes tyed to theyr gyrdles, not fe[a]thers, who are as cunning in ye scriptures, as you are in *Ariosto* or *Petrack* or anye booke that lyketh you best, and becommeth you most.

For brauery I cannot say that you exceede them, for certainly it is ye most gorgeoust [gorgeous] court that euer I haue seene, read, or heard of, but yet do they not vse theyr apperell so nicelye as you in *Italy*, who thinke fcorn to kneele at seruice, for feare of wrinckles in your filks, who dare not lift vp your head to heauen, for feare of rumpling ye rufs in your neck, yet your hands I confesse are holden vp, rather I thinke to shewe your ringes, then to manifest your righteoufnesse. The brauerie they vse is for the honour of their Prince, the attyre you weare for the alluring of your pray, the ritche apparell maketh their beautie more seene, your disguising causeth your faces to be more suspected, they refemble in their rayment the *Esrich* who being gased on, clofeth hir winges and hideth hir fethers, you in your robes are not vnlike the pecocke, who being prayfed spreadeth hir tayle, and bewrayeth hir pride. Veluetts and Silkes in them are like golde about a pure Diamond, in you like a greene hedge, about a filthy dunghill. Thinke not Ladies that bicause you are decked with golde, you are endued with grace, imagine not that shining like the Sunne in earth, yea shall climbe the Sunne in heauen, looke diligently into this English glasse, and then shall you see that the more costly your apparell is, the greater your curtesie should be, that you ought to be as farre from pride, as you are from pouertie, and as neere to princes in beautie, as you are in brightnes. Bicause you are braue, disdaine not those that are base, thinke with your selues that ruffet coates haue their Christendome, that the Sunne when he is at his hight shineth aswel vpon course carrie, as cloth of tiffue, though you haue pearles in your eares, Jewels in your breastes, preacious stoness on your fingers, yet

disdaine not the stones of the streat, which although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, yat God is worthy to be worshipped with the most price, to whom you ought to giue all praise, then shall you be like stars to ye wife, who now are but staring stockes to the foolish, then shall you be prayed of most, who are now pointed at of all, then shall God beare with your folly, who nowe abhorreth your pride.

As the Ladies in this blessed Islande are deuout and braue, so are they chaste and beautifull, infomuch that when I first behelde them, I could not tell whether some mist had bleared myne eyes, or some stra[un]g[e] enchauntment altered my minde, for it may bee, thought I, that in this Island, either some *Artimedorus* or *Lisimandro*, or some odd *Nigromancer* did inhabit, who would shewe me Fayries, or the bodie of *Helen*, or the new shape of *Venus*, but comming to my selfe, and seeing that my senses were not chaunged, but hindered, that the place where I floode was no enchaunted castell, but a gallant court, I could scarce restraîne my voyce from crying, *There is no beautie but in England.* There did I behold them of pure complexion, exceeding the lillie, and the rose, of fauour (wherein ye chiefest beautie consisteth) surpassing the pictures that were feyned [fained], or the Magition that would faine, their eyes pe[ar]cing like the Sun beames, yet chaste, their speach pleasant and sweete, yet modest and curteous, their gate comly, their bodies straight, their hands white, al[l] things that man could wish, or women woulde haue, which howe much it is, none can set downe, when as ye one desireth as much as may be, the other more. And to these beautifull mouldes, chaste mindes: to these comely bodies temperance, modestie, mildenesse, sobrietie, whom I often beheld, merrie yet wise, conferring with courtiers yet warily: drinking of wine yet moderately, eating of delicat[e]s yet but their eare full, list[en]ing to discourses of loue but not without reasoning

of learning : for there it more delighteth them to talke of Robin hood, then to shoot in his bowe, and greater pleasure they take, to heare of loue, then to be in loue. Heere Ladies is a Glasse that will make you blush for shame, and looke wan for anger, their beautie commeth by nature, yours by art, they increase their fauours with faire water, you maintaine yours with painters colours, the haire they lay out groweth vpon their owne heads, your seemelines hangeth vpon others, theirs is alwayes in their owne keeping, yours often in the Dyars, their bewtie [beautie] is not lost with a sharpe blast, yours fadeth with a soft breath : Not vnlike vnto Paper Floures [flowers], which breake as soone as they are touched, resembling the birds in *Aegypt* called *Ibes*, who being handled, loose their feathers, or the serpent *Serapie*, which beeing but toucht with a brake, bursteth. They vse their beautie, bicause it is commendable, you bicause you woulde be common, they if they haue little, doe not seeke to make it more, you that haue none endeauour to bespeake most, if theirs wither by age they nothing esteeme it, if yours wast by yeares, you goe about to keepe it, they knowe that beautie must faile if life continue, you sweare that it shall not fade if coulours last.

But to what ende (Ladies) doe you alter the giftes of nature, by the shiftes of arte ? Is there no colour good but white, no Planet bright but *Venus*, no Linnen faire but Lawne ? Why goe yee about to make the face fayre by those meanes, that are most foule, a thing loathsome to man, and therefore not louely, horrible before God, and therefore not lawefull.

Haue you not hearde that the beautie of the Cradell is most brightest, that paintings are for pictures with out sence, not for persons with true reason. Follow at the last Ladies the Gentlewomen of *England*, who being beautifull doe those thinges as shall beecome so amyable faces, if of an indifferent h[i]ew[e], those thinges as they shall make them louely, not adding an ounce to beautie, that may detract a dram from vertue. Besides this their chastitie and temparance is as rare, as

their beautie, not going in your footesteppes, that drinke wine before you rise to increase your colour, and swill it when you are vp, to prouoke your lust: They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in answering ye letters of those that woe them, but forswearing the companie of those that write them, giuing no occasion either by wanton lookes, vnseemely gestures, vnaduised speach, or any vncomly behauiour, of lightnesse, or liking. Contrarie to the custome of many countries, where filthie wordes are accompted to fauour of a fine witte, broade speach, of a bolde courage, wanton glaunces, of a sharpe eye sight, wicked deedes, of a comely gesture, all vaine delights, of a right curteous curtesie.

And yet are they not in England precise [precise], but wary, not disdainfull to conferre, but careful to offende, not without remorse where they percieue trueth, but without replying where they suspect tre[a]cherie, when as among other nations, there is no tale so lothsome to chaste eares but it is heard with great sport, and aunswered with great speade.

Is it not then a shame (Ladies) that that little Island shoulde be a myrrour to you, to Europe, to the whole worlde?

Where is the temperance you professe when wine is more common then water? where the chastity when lust is thought lawful, where the modestie when your mirth turneth to vncleanes, vncleanes to shamelesnes, shamelesnesse to al sinfulness? Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauerie in this worlde, is to be burning lampes in the worlde to come, that the clearest beautie in this life, is to be amiable to him that shall giue life eternall: Looke in the Glasse of England, too bright I feare me for your eyes, what is there in your sex that they haue not, and what that you should not haue?

They are in prayer deuoute, in brauery humble, in beautie chaste, in feasting temperate, in affection wise, in mirth modest, in al[l] their actions though courtlye, bicause woemen, yet Aungels, bicause virtuous.

Ah (good Ladies) good I say, for that I loue you, I would yee [you] could a little abate that pride of your stomackes, that looseneffe of minde, that lycentious behaiour which I haue seene in you, with no smal[l] sorrowe, and can-not remedy with continuall sighes.

They in *England* pray when you play, sowe when you sleep, fast when you feast, and weepe for their sins, when your laugh at your sensualitie.

They frequent the Church to serue God, you to see gallants, they deck them-selues for cle[a]nlineffe, you for pride, they maintaine their beautie for their owne lyking, you for others lust, they refraine wine, bicause they fear to take too much, you bicause you can take no more. Come Ladies, with teares I call you, looke in this Glasse, repent your sins past, refrain your present vices, abhor vanities to come, say thus with one voice, *we can see our faults only in the English Glasse*: a Glas of grace to them, of grief to you, to them in the* steed of righteoufnes, to you in place of repentance. The Lords and Gentlemen in ye [that] court are also an example for all others to follow, true types of nobility, the only stay and staf[fe] to honor, braue courtiers, stout soldiers, apt to reuell in peace, and ryde in warre. In fight fearce [fierce], not dreading death, in friendship firme, not breaking promise, curteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdom, their enimies they feare not, that argueth their courage. They are not apt to proffer iniuries, nor fit to take any: loth to pick quarrels, but longing to reuenge them.

Actiue they are in all things, whether it be to wrestle in the games of *Olympia*, or to fight at Barriers in *Palestra*, able to carry as great burthens as *Milo*, of strength to throwe as byg stones as *Turnus*, and what not that eyther man hath done or may do, worthy of

fuch Ladies, and none but they, and Ladies willing to haue fuch Lordes, and none but fuch.

This is a Glaffe for our youth in *Greece*, for your young ones in *Italy*, the English Glaffe, behold it Ladies and Lordes, and all, that eyther meane to haue pietie, vse brauerie, encrease beautie, or that desire, temperancie, chafitite, witte, wifdome, valure, or any thing that may delight your felues, or deferue praife of others.

But an other fight there is in my Glaffe, which maketh me figh for grieffe I can-not fhewe it, and yet had I rather offend in derogating from my Glaffe, then my good will.

Blessed is that Land, that hath all commodities to encrease the common wealth, happye is that Islande that hath wife counfaiours to maintaine it, vertuous courtiers to beautifie it, noble Gentle-menne to aduance it, but to haue fuche a Prince to gouerne it, as is their Soueraigne queene, I know not whether I fould thinke the people to be more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue fuch a ruler, or hir vertues to be honoured, that hath fuch royaltie : for fuch is their estat[e] ther[e], that I am enforced to think that euery day is as lucky to the Englishmen, as the fixt daye of Februarie hath beene to the *Grecians*.

But I fee you gafe vntill I fhew this Glaffe, which you hauing once feene, wil make you giddy : Oh Ladies more I know not when to begin, nor where to ende : for the more I go about to expresse the brightnes, the more I finde mine eyes bleared, the neerer I desire to come to it, the farther I fe[e]me from it, not vnlike vnto *Simonides*, who being curious to fet downe what God was, the more leysure he tooke, the more loth hee was to meddle, faying that in thinges aboue reach, it was easie to catch a straine, but impossible to touch a Star : and ther[e]fore scarce tollerable to poynt at that, which one can neuer pull at. When *Alexander* had commaunded that none shoulde paint him but *Appelles*,

none carue him but *Lyfippus*, none engraue him but *Pirgotales*, *Parrhafius* framed a Table squared, euerye way twoo hundred foote, which in the borders he trimmed with fresh coulours, and limmed with fine golde, leauing all the other roome with-out knotte or lyne, which table he presented to *Alexander*, who no lesse meruailing at the bignes, then at the barenes, demaunded to what ende he gaue him a frame with-out face, being so naked, and with-out fashion being so great. *Parrhafius* aunfwered him, let it be lawful for *Parrhafius*, O *Alexander*, to shew a Table wherin he would paint *Alexander*, if it were not vnlawfull, and for others to square Timber, though *Lyfippus* carue it, and for all to cast brasse though *Pirgotales* engraue it. *Alexander* perceiuing the good minde of *Parrhafius*, pardoned his boldnesse, and preferred his arte: yet enquiryng why hee framed the table so bygge, hee aunfwered, that hee thought that frame to bee but little enough for his Picture, when the whole worlde was to little for his personne, saying that *Alexander* must as well bee prayfed, as paynted, and that all hys victories and vertues, were not for to bee drawne in the Compasse of a Sygnette, but in a fielde.

This aunfwer *Alexander* both lyked and rewarded, infomuch that it was lawful euer after for *Parrhafius* both to praise that noble king and to paint him.

In the like manner I hope, that though it be not requisite that any should paynt their Prince in *England*, that can-not sufficiently perfect hir, yet it shall not be thought rashnesse or rudenesse for *Euphues*, to frame a table for *Elizabeth*, though he presume not to paynt hir. Let *Appelles* shewe his fine arte, *Euphues* will manifest his faythfull heart, the one can but proue his conceite to blase his cunning, the other his good will to grinde his coulours: hee that whetteth the tooles is not to bee misliked, though hee can-not carue the Image, the worme that spinneth the silke, is to be esteemed, though she cannot worke the fampler, they

that fell tymber for shippes, are not to be blamed, bicause they can-not builde shippes.

He that caryeth mortar furthereth the building, though hee be no expert Mafon, hee that diggeth the garden, is to be considered, though he cannot treade the knottes, the Golde-smythes boye must haue his wages for blowing the fire, though he can-not fashion the Iewell.

Then Ladyes I hope poore *Euphues* shalt not bee reuled, though hee deserue not to bee rewarded. I will fet downe this *Elizabeth*, as neere as I can: And it may be, that as the *Venus* of *Appelles*, not finished, the *Tindarides* of *Nichomachus* not ended, the *Medea* of *Timomachus* not perfected, the table of *Parrhasius* not couloured, brought greater desire to them, to consumate them, and to others to see them: so the *Elizabeth* of *Euphues*, being but shadowed for others to vernish, but begun for others to ende, but drawen with a blacke coale, for others to blase with a bright colour, may worke either a desire in *Euphues* heereafter if he liue to ende it, or a minde in those that are better able to amende it, or in all (if none can worke it) a wil[l] to wish it. In the meane season I say as *Zeuxis* did when he had drawen the picture of *Atalanta*, more wil enuie me then imitate me, and not commende it though they cannot amende it. But I come to my *England*.

There were for a long time ciuill wars in this countrey, by reason of feuerall claymes to the Crowne, betweene the two famous and noble houses of *Lancaster* and *Yorke*, either of them pretending to be of the royall bloude, which caused them both to spende their vitall bloode, these iarres continued long, not without great losse, both to the Nobilitie and Commualtie, who ioyning not in one, but diuers parts, turned the realme to great ruine, hauing almost destroyed their countrey before they coulde annoynt a king.

But the lyuing God who was loath to oppresse *England*, at last began to repress iniuries, and to giue

an ende by mercie, to those that could finde no ende of malice, nor looke for any ende of mischiefe. So tender a care hath he alwaies had of that *England*, as of a new *Israel*, his chofen and peculiar people.

This peace began by a marriage solemnized by Gods speciall prouidence, betweene *Henrie* Earle of *Ritchmond* heire of the house of *Lancafter*, and *Elizabeth* daughter to *Edward* the fourth, the vndoubted issue and heire of the house of *Yorke*, where by (as they tearme it) the redde Rose and the white, were vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince *Arthur* and *Henrie*, the eldest dying without issue, the other of most famous memorie, leauing behinde him three children, Prince *Edwarde*, the Ladie *Marie*, the Ladie *Elizabeth*. King *Edwarde* liued not long, which coulde neuer for that Realme haue liued too long, but sharpe frostes bite forwarde springes, Easterly windes blasteth towardly blossoms, cruell death spareth not those, which we our selues liuing cannot spare.

The elder sifter the Princes *Marie*, succeeded as next heire to the crowne, and as it chaunced nexte heire to the graue, touching whose life, I can say little bicause I was scarce borne, and what others say, of me shalbe forborne.

This Queene being defeafed [deceased], *Elizabeth* being of the age of xxij. yeares, of more beautie then honour, and yet of more honour then any earthly creature, was called from a prifoner to be a Prince, from the castell [Castle] to the crowne, from the feare of loosing hir heade, to be supream head. And here Ladies it may be you wil^[1] moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silence, I would notwithstanding haue reueiled [reuealed].

This Ladie all the time of hir sifers reigne was kept close, as one that tendered not those proceedings, which were contrarie to hir conscience, who hauing diuers enemies, endured many crosses, but so patiently

as in hir deepest sorrow, she would rather fight for the libertie of the gospel, then hir own freedome. Suffering hir inferiours to triumph ouer hir, hir foes to threaten hir, hir dissembling friends to vndermine hir, learning in all this miserie onely the patience that *Zeno* taught *Eretricus* to beare and forbear, neuer seeking reuenge but with good *Lycurgus*, to loose hir owne eye, rather then to hurt an others eye.

But being nowe placed in the seate royall, she first of all [1]. established religion, banished poperie, aduanced the worde, that before was so much defaced, who hauing in hir hande the sworde to reuenge, vsed rather bountifullly to reward: Being as farre from rigour when shee might haue killed, as hir enemies were from honestie when they coulde not, giuing a general pardon, when she had cause to vse perticuler punishments, preferring the name of pittie before the remembrance of perils, thinking no reuenge more princely, then to spare when she might spill, to staye when she might strike, to prefer to faue with mercie, when she might haue destroyed with iustice. Heere is the clemencie worthie commendation and admiration, nothing inferiour to the gentle disposition of *Aristides*, who after his exile did not so much as note them that banished him, saying with *Alexander* that there can be nothing more noble then to doe well to those, that deserue yll.

This mightie and merciful Queene, hauing many bills [billes] of priuate persons, yat fought before time to betray hir, burnt them all, resembling *Iulius Cæsar*, who being presented with ye like complaints of his commons, threw them into ye fire, saying that he had rather, not knowe the names of rebels, then haue occasion to reueng[e], thinking it better to be ignorant of those that hated him, then to be angrie with them.

This clemencie did hir maiestie not onely shew at hir comming to the crowne, but also throughout hir whole gouernement, when she hath spared to shedde their bloods, that fought to spill hers, not racking the lawes to extremitie, but mittigating the rigour with

mercy infomuch as it may be said of ye [that] royal Monarch as it was of *Antonius*, furnamed ye godly Emperour, who raigned many yeares with-out the effusion of blood. What greater vertue can there be in a Prince then mercy, what greater praise then to abate the edge which she should wette, to pardon where she shoulde punish, to rewarde where she shoulde reuenge.

I my selfe being in *England* when hir maiestie was for hir recreation in hir Barge upon ye Thames, hard of a Gun that was shotte off though of the partie vn-wittingly, yet to hir noble person daungerously, which fact she most graciously pardoned, accepting a iust excuse before a great amends, taking more grieffe for hir poore Bargeman, that was a little hurt, then care for hir selfe that stooode in greatest hafarde: O rare example of pittie, O singuler spectacle of pietie.

Diuers besides haue there beene which by priuate conspiracies, open rebellions, close wiles, cruel witch-craftes, haue fought to ende hir life, which saueth all their liues, whose practises by the diuine prouidence of the almightie, haue euer beene disclosed, infomuch that he hath kept hir safe in the whales belly when hir subiects went about to throwe hir into the sea, preferred hir in the hoat Ouen, when hir enimies encreased the fire, not suffering a haire to fal from hir, much lesse any harme to fasten vppon hir. These iniuries and treasons of hir subiects, these policies and vndermining of forreine nations so littled moued hir, yat she woulde often say, Let them knowe that though it bee not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list, being alwayes of that mercifull minde, which was in *Theodosius*, who wished rather that he might call the deade to life, then put the liuing to death, saying with *Augustus* when she shoulde set hir hande to any condemnation, I woulde to God we could not writ. Infinite were the ensamples that might be alledged, and almost incredible, whereby shee hath shewed hir selfe a Lambe in meekenesse, when she had cause to

be a Lion in might, proued a Doue in fauour, when ſhe was prouoked to be an Eagle in fierceneſſe, requiting iniuries with benefits, reuenging grudges with gifts, in higheſt maieſtie bearing the loweſt minde, forgiuing all that ſued for mercie, and forgetting all that deſerued Juſtice.

O Diuine nature, O heauenly nobilitie, what thing can there more be required in a Prince, then in greateſt power, to ſhewe greateſt patience, in chiefeſt glorye, to bring forth chiefeſt grace, in abundaunce of all earthly pompe, to manifeſt abundaunce of all heauenly pietie: O fortunate *England* that hath ſuch a Queene, vngratefull, if thou praye not for hir, wicked, if thou do not loue hir, miſerable, if thou looſe hir.

Heere Ladies is a Glaſſe for all Princes to behold, that being called to dignitie, they uſe moderation, not might, tempering the feueritie of the lawes, with the mildnes of loue, not executing al[1] they wil, but ſhewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Souereigntie: inſomuch that I accompt all thoſe abieſts, that be not hir ſubieſtes.

But why doe I treade ſtill in one path, when I haue ſo large a felde to walke, or lynger about one flower, when I haue manye to gather: where-in I reſemble thoſe that beeing delighted with the little brooke, neglect the fountaines head, or that painter, that being curious to colour *Cupids* Bow, forgot to paint the ſtring.

As this noble Prince is endued with mercie, paciencie and moderation, ſo is ſhe adorned with ſingular beautie and chaſtitee, excelling in the one *Venus*, in the other *Veſta*. Who knoweth not how rare a thing it is (Ladies) to match virginie with beautie, a chaſt[e] minde with an amiable face, diuine cogitations with a comelye countenaunce? But ſuche is the grace beſtowed vpon this earthly Goddeſſe, that hauing the beautie that myght allure all Prynces, ſhe hath the chaſtitee alſo to reſuſe all, accounting [accompting] it no leſſe praiſe

to be called a Virgin, then to be esteemed a *Venus*, thinking it as great honour to bee found chaste[e], as thought amiable: Where is now *Electra* the chaste[e] Daughter of *Agamemnon*? Where is *Lala* that renowned Virgin? Where is *Aemilia*, that through hir chastitie wrought wonders, in maintayning continuall fire at the Altar of *Vesta*? Where is *Claudia*, that to manifest hir virginitie fet the Shippe on float with hir finger, that multitudes could not remoue by force? Where is *Tuscia* one of the same order, that brought to passe no lesse meruailes, by carrying water in a sieve, not shedding one drop from *Tiber* to the Temple of *Vesta*? If Virginitie haue such force, then what hath this chaste Virgin *Elizabeth* done[e], who by the space of twenty and odde yeares with continuall peace against all policies, with fundry myrales, contrary to all hope, hath gouerned that noble Island. Against whome neyther force[i]n force, nor ciuill fraude, neyther discorde at home, nor conspiracies abroad, could preuaile. What greater meruaile hath happened since the beginning of the world, then for a young and tender Maiden, to gouern strong and valiaunt menne, then for a Virgin to make the whole worlde, if not to stand in awe of hir, yet to honour hir, yea and to liue in spight of all those that spight hir, with hir sword in the she[a]th, with hir armour in the Tower, with hir souldiers in their gownes, infomuch as hir peace may be called more blessed then the quiet raigne of *Numa Pompilius*, in whose gouernment the Bees haue made their hiues in the foldiers helmettes. Now is the Temple of *Ianus* remoued from *Rome* to *England*, whose dore hath not bene opened this twentie yeares, more to be meruailed at, then the regiment of *Debora*, who ruled twentie yeares with religion, or *Semeriamis* [*Semyramis*] that gouerned long with power, or *Zenobia* that reigned six yeares in prosperitie.

This is the onelye miracle that virginitie euer wrought, for a little Island enuironed round about with warres, to stande in peace, for the walles of

Fraunce to burne, and the houses of *England* to freefe, for all other nations eyther with ciuile [cruell] sworde to bee deuided, or with forren foes to be inuaded, and that country neyther to be molested with broyles in their owne bosomes, nor threatned with blasts of other borderers : But alwayes though not laughing, yet looking through an Emeraud at others iarres.

Their fields haue beene sowne with corne, straungers theirs pytched with Camps, they haue their men reaping their haruest, when others are mustring in their harneis, they vse their peeces to fowle for pleasure, others their Caliuers for feare of perrill. O blessed peace, oh happy Prince, O fortunate people : The lyuing God is onely the Englysh God, wher he hath placed peace, which bryngeth all plentie, annoynted a Virgin Queene, which with a wand ruleth hir own subiects, and with hir worthinesse, winneth the good willes of straungers, so that she is no lesse gracious among hir own, then glorious to others, no lesse loued of hir people, then merua[i]led at of other nations.

This is the blessing that Christ alwayes gaue to his people, peace : This is the curse that hee giueth to the wicked, there shall bee no peace to the vngodlye : This was the onely salutation hee vsed to his Disciples, *peace be vnto you* : And therefore is hee called the GOD of loue, and peace in hollye [holy] writte.

In peace was the Temple of the Lorde buylt by *Salomon*, Christ would not be borne, vntill there were peace through-out the whole worlde, this was the only thing that *Ezechias* prayed for, let there be trueth and peace, O Lorde in my dayes. All which examples doe manifestly proue, that there can be nothing giuen of God to man more notable then peace.

This peace hath the Lorde continued with great and vspeakable goodnesse among his chosen people of *England*. How much is that nation bounde to such a Prince, by whome they enioye all benefits of peace, hauing their barnes full, when others famish,

their cof[f]ers stuffed with gold, when others haue no filuer, their wiues without daunger, when others are defamed, their daughters chaste, when others are defloured, their houses furnished, when others are fired, where they haue all thinges for superfluitie, others nothing to sustaine their neede. Thir peace hath God giuen for hir vertues, pittie, moderation, virginitie, which peace, the same God of peace continue for his names sake.

TOUCHING the beautie of this Prince, hir countenance, hir personage, hir maiestie, I can-not thinke that it may be sufficiently commended, when it can-not be too much meruailed at: So that I am constrained to saye as *Praxitiles* did, when hee beganne to paynt *Venus* and hir Sonne, who doubted, whether the worlde could affoorde coulours good enough for two such fayre faces, and I whether our tongue canne yeelde wordes to blase that beautie, the perfection where-of none canne imagine, which seeing it is so, I must doe like those that want a cleere sight, who not being able to discern the Sunne in the Skie are inforced to beholde it in the water. *Zeuxis* hauing before him fiftie faire virgins of *Sparta* where by to draw one amiable *Venus*, said, that fiftie more fayrer than those coulde not minister sufficient beautie to shewe the Godeffe of beautie, therefore being in dispaire either by art to shadow hir, or by imagination to comprehend hir, he drew in a table a faire temple, the gates open, and *Venus* going in, so as nothing coulde be perceiued but hir backe, wherein he vsed such cunning, that *Appelles* himselfe seeing this worke, wished yat *Venus* woulde turne hir face, saying yat if it were in all partes agreeable to the backe, he woulde become apprentice to *Zeuxis*, and slaue to *Venus*. In the like manner fareth it with me, for hauing all the Ladyes in *Italy* more then fiftie hundred. whereby to colour *Elizabeth*, I must say with *Zeuxis*, that as many more will not suffice, and therefore in as great an

agonie paint hir court with hir back towards you, for yat I cannot by art portraie hir beautie, wherein though I want the skill to doe it as *Zeuxis* did, yet v[i]ewing it narrowly, and comparing it wisely, you all will say yat if hir face be aunswerable to hir backe, you wil[1] like my handi-crafte, and become hir hand-maides. In the meane feason I leaue you gasing vntill she turne hir face, imagining hir to be such a one as nature framed to yat end, that no art should imitate, wherein shee hath proued hir selfe to bee exquisite, and painters to be Apes.

This Beautifull mould when I behelde to be endued, with chastitie, temperance, mildnesse, and all other good giftes of nature (as hereafter shall appeare) when I saw hir to surpasse all in beautie, and yet a virgin, to excell all in pietie, and yet a prince, to be inferiour to none in all the liniaments of the bodie, and yet superiour to euery one in all giftes of the minde, I beegan thus to pray, that as she hath liued fortie yeares a virgin in great maiesie, so she may lyue fourescore yeares a mother, with great ioye, that as with hir we haue long time hadde peace and plentie, so by hir we may euer haue quietnesse and abundance, wishing this euen from the bottome of a heart that wisheth well to *England*, though feareth ill, that either the world may ende before she dye, or she lyue to see hir childrens children in the world: otherwise, how tickle their state is yat now triumph, vpon what a twist they hang that now are in honour, they yat lyue shal see which I to thinke on, sigh. But God for his mercies sake, Christ for his merits sake, ye holy Ghost for his names sake, graunt to that realme, comfort without anye ill chaunce, and the Prince they haue without any other chaunge, that ye longer she liueth the sweeter she may smell, lyke the bird *Ibis*, that she maye be triumphant in victories lyke the Palme tree, fruitfull in hir age lyke the Vyne, in all ages prosperous, to all men gracious, in all places glorious: so that there be no ende of hir praise, vntill the ende of all flesh.

Thus did I often talke with my selfe, and wishe with mine whole foule [heart].

What should I talke of hir sharpe wit, excellent wisedome, exquisite learning, and all other qualities of the minde, where-in she seemeth as farre to excell those that haue bene accompted singular, as the learned haue surpasse[d] those, that haue bene thought simple.

In questioning not inferiour to *Nicaulia* the Queene of *Saba*, that did put so many hard doubts to *Salomon*, equall to *Nicostrata* in the *Greeke* tongue, who was thought to giue precepts for the better perfection: more learned in the *Latine*, then *Amalafunta*: passing *Aspasia* in Philosophie, who taught *Pericles*: exceeding in iudgement *Themistoclea*, who instructed *Pithagoras*, adde to these qualyties, those, that none of these had, the *French* tongue, the *Spanish*, the *Italian*, not meane in euery one, but excellent in all, readyer to correct escapes in those languages, then to be controlled, fitter to teach others, then learne of anye, more able to adde new rules, then to erre in ye olde: Infomuch as there is no Embassadour, that commeth into hir court, but she is willing and able both to vnderstand his message, and vtter hir minde, not lyke vnto ye Kings of *Afsiria*, who aunswere[d] Embassades by messengers, while they themselues either dally in sinne, or snort in sleepe. Hir godly zeale to learning, with hir great skil, hath bene so manifestly approued, yat I cannot tell whether she deserue more honour for hir knowledge, or admiration for hir curtesie, who in great pompe, hath twice directed hir Progressse vnto the Vniuersities, with no lesse ioye to the Students, then glory to hir State. Where, after long and solempne disputations in Law, Phisicke, and Diuinitie, not as one we[a]ried with Schollers arguments, but wedded to their orations, when euery one feared to offend in length, she in hir own person, with no lesse praise to hir Maiestie, then delight to hir subiects, with a wise and learned conclusion, both gaue them thanks, and put

felfe to paines. O noble patterne of a princelye minde, not like to ye kings of *Persia*, who in their progresfes did nothing els but cut ftickes to driue away the time, nor like ye delicate liues of the *Sybarites*, who would not admit any Art to be exercifed within their citie, yat might make ye leaft noyfe. Hir wit fo fharp, that if I fhould repeat the apt aunsweres, ye fubtil queftions, ye fine fpeeches, ye pithie fentences, which on ye fodain ſhe hath vttered, they wold rather breed admiration then credit. But fuch are ye gifts yat ye liuing God hath indued hir with-all, that looke in what Arte or Language, wit or learning, vertue or beautie, any one hath particularly excelled moſt, ſhe onely hath generally exceeded euery one in al, inſomuch, that there is nothing to bee added, that either man would wiſh in a woman, or God doth giue to a creature.

I let paſſe hir ſkill in Muſicke, hir knowledg[e] in al[l] ye other ſciences, when as I feare leaſt by my ſimplicity I ſhoulde make them leſſe then they are, in ſeeking to ſhewe howe great they are, vnleſſe I were praifing hir in the gallerie of *Olympia*, where gyuing forth one worde, I might heare ſeuē.

But all theſe graces although they be to be wondered at, yet hir politique gouernement, hir prudent counſaile, hir zeale to religion, hir clemencie to thoſe that ſubmit, hir ſtoutneſſe to thoſe that threaten, ſo farre exceede all other vertues, that they are more eaſie to be meruailed at, then imitated.

Two and twentie yeares hath ſhe borne the ſword with ſuch iuſtice, that neither offenders coulde complaine of rigour, nor the innocent of wrong, yet ſo tempered with mercie, as malefactours haue bene ſometimes pardoned vpon hope of grace, and the iniuried requited to eaſe their grieſe, inſomuch that in ye whole courſe of hir glorious raigne, it coulde neuer be ſaide, that either the poore were oppreſſed without remedie, or the guiltie repreſſed without cauſe, bearing this engrauen in hir noble heart, that iuſtice without

mercie were extreame iniurie, and pittie without equitie plaine partialitie, and that it is as great tyranny not to mitigate Laws, as iniquitie to breake them.

Hir care for the flourishing of the Gospell hath wel appeared, when as neither the curses of the Pope, (which are blessings to good people) nor the threatenings of kings, (which are perillous to a Prince) nor the perswasions of Papists, (which are Honny to the mouth) could either feare hir, or allure hir, to violate the holy league contracted with Christ, or to maculate the blood of the aunciente Lambe, whiche is Christ. But alwayes constaunt in the true fayth, she hath to the exceeding ioye of hir subiectes, to the vnspeakeable comferte of hir soule, to the great glorye of God, establyshed that religion, the mayntenance where-of, shee rather seeketh to confirme by fortitude, then leaue off for feare, knowing that there is nothing that smell-eth sweeter to the Lorde, then a sound spirite, which neyther the hostes of the vngodlye, nor the horror of death, can eyther remo[u]ue or moue.

This Gospell with inuincible courage, with rare constancie, with hotte zeale shee hath maintained in hir owne countries with-out chaunge, and defended against all kingdomes that fought chaunge, in-somuch that all nations rounde about hir, threatninge alteration, shaking swordes, throwing fyre, menacing famyne, murther, destruction, defolation, shee onely hath stood like a Lampe [Lambe] on the toppe of a hill, not fearing the blastes of the sharpe winds, but trusting in his prouidence that rydeth vppon the winges of the foure windes. Next followeth the loue she beareth to hir subiectes, who no lesse tendereth them, then the apple of hir owne eye, shewing hir selfe a mother to the afflicted, a Phisition to the sicke, a Souereigne and mylde Gouvernesse to all.

Touchinge hir Magnanimitie, hir Maiestie, hir Estate royall, there was neyther *Alexander*, nor *Galba* the Emperour, nor any that might be compared with hir.

This is she that resembling the noble Queene of *Nauarr[e]*, vseth the Marigolde for hir flower, which at the rising of the Sunne openeth hir leaues, and at the setting shutteth them, referring all hir actions and endeouours to him that ruleth the Sunne. This is that *Cæsar* that first bound the Crocodile to the Palme tree, bridling those that fought to raine [rayne] hir : This is that good Pelican that to feede hir people spareth not to rend hir owne personne : This is that mightie Eagle, that hath throwne dust into the eyes of the Hart, that went about to worke destruction to hir subiectes, into whose winges, although the blinde Beetle would haue crept, and so being carryed into hir nest, destroyed hir young ones, yet hath she with the vertue of hir fethers, consumed that flye in his owne fraud.

She hath exiled the Swallowe that fought to spoyle the Grashopper, and giuen bytter Almondes to the rauenous Wolues, that ende[a]uored to deuoure the silly Lambes, burning euen with the breath of hir mouth like ye princ[e]ly Stag, the serpents yat wer[e] engendred by the breath of the huge Elephant, so that now all hir enimies, are as whist as the bird *Attagen*, who neuer singeth any tune after she is taken, nor they beeing so ouertaken.

But whether do I wade, Ladyes, as one forgetting him-felfe, thinking to found the depth of hir vertues with a few fadomes, when there is no bottome : For I knowe not how it commeth to passe, that being in this Laborinth, I may sooner loose my selfe, then finde the ende.

Beholde Ladyes in this Glasse a Queene, a woeman, a Virgin in all giftes of the bodye, in all graces of the minde, in all perfection of eyther, so farre to excell all men, that I know not whether I may thinke the place too badde for hir to dwell amonge men.

To talke of other things in that Court, wer[e] to bring Egges after apples, or after the setting out of the Sunne, to tell a tale of a Shaddow.

But this I saye, that all offyces are looked to with

great care, that vertue is embraced of all, vice hated, religion daily encreased, manners reformed, that who so seeth the place there, will thinke it rather a Church for diuine seruice, then a Court for Princes delight.

This is the Glasse Ladies wher-in I woulde haue you gaze, wher-in I tooke my whole delight, imitate the Ladyes in *England*, amende your manners, rubbe out the wrinckles of the minde, and be not curious about the weams in the face. As for their *Elizabeth*, sith you can neyther sufficiently meruaile at hir, nor I prayse hir, let vs all pray for hir, which is the onely duetie we can performe, and the greatest that we can proffer.

*Yours to commaund
Euphues.*

¶ *Iouis Elizabeth.*

P*Allas, Iuno, Venus, cum Nympham numine plenam
Spectarunt, nostra hæc, quæque triumphat, erit.
Contendant auidè, sic tandem regia Iuno,
Est mea, de magnis stemma petiuit auis.
Hoc leue, (nec sperno tantorum insignia patrum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus risit, vultusque; in lumina fixit,
Hæc mea dixit erit, nam quod ametur habet.
Iudicio Paridis, cum sit prælata venustas:
Ingenium Pallas? Iuno quid vrget auos?
Hæc Venus: impatiens veteris Saturnia damni,
Arbiter in cælis, non Paris, inquit erit.
Intumuit Pallas numquam passura priorem,
Priamides Helenem, dixit adulter amet.
Risit, et erubuit, mixto Cytherea colore,
Iudicium dixit Iuppiter ipse ferat.
Affensere, Iouem, compellant vocibus ultrò,
Incipit affari regia Iuno Iouem.
Iuppiter, Elizabeth vestras si venit ad aures,*

(*Quam certe omnino cœlica turba stupent*)
Hanc propriam, et merito semper vult esse Monarcham,
Quæque; sanam, namque; est pulchra, deserta, potens.
Quod pulchra, est Veneris, quod polleat arte, Mineruæ,
Quod Princeps; Nympham quis neget esse meam?
Arbiter istius, modo vis, certaminis esto,
Sin minus, est nullum lis habitura modum.
Obstupet Omnipotens, durum est quod poscitis, inquit,
Est tamen arbitrio res peragenda meo.
Tu foror et coniux Iuno, tu filia Pallas,
Es quoque; quid similem? ter mihi chara Venus.
Non tua da veniam Iuno, nec Palladis illa est,
Nec Veneris, credas hoc licet alma Venus.
Hæc Iuno, hæc Pallas, Venus hæc, et queque Dearum,
Diuisum Elizabeth cum Ioue mumen habet.
Ergo quid obstreptis? frustra contenditis inquit,
Vltima vox hæc est, Elizabetha mea est.

Euphues

Es Iouis Elizabeth, nec quid Ioue maius habendum,
Et Ioue teste Ioui es, Iuno, Minerua, Venus.

THESE Verses *Euphues* sent also vnder his Glasse, which hauing once finished, he gaue him-selfe to his booke, determininge to ende his lyfe in *Athens*, although he hadde a moneths minde to *England*, who at all tymes, and in all companies, was no niggarde of his good speach to that Nation, as one willyng to liue in that Court, and wedded to the manners of that country.

It chaunced that being in *Athens* not passing one quarter of a yeare, he receiued letters out of *England*, from *Philautus*, which I thought necessarye also to insert, that I might giue some ende to the matters in *England*, which at *Euphues* departure were but rawly left. And thus they follow.

*Philautus to his owne
Euphues.*

I Haue oftentimes (*Euphues*) since thy departure complained, of the distance of place that I am so farre from thee, of the length of time that I coulde not heare of thee, of the spite of Fortune, that I might not sende to thee, but time at length, and not too late, bicause at last, hath recompensed the iniuries of all, offering me both a conuenient messenger by whom to send, and straung[e] newes whereof to write.

Thou knowest howe frowarde matters went, when thou tookest shippe, and thou wouldest meruaile to heere howe forward they were before thou strokkest saile, for I had not beene long in London, sure I am thou wast not then at *Athens*, when as the corne whiche was greene in the blade, began to wax ripe in the eare, when the seede which I scarce thought to haue taken roote, began to spring, when the loue of *Surius* whiche hardly I would haue gessed to haue a bloffome, shewed a budde. But so vnkinde a yeare it hath beene in *England*, that we felt the heate of the Sommer, before we could discerne the temperature of the Spring, infomuch that we were ready to make Haye, before we coulde mowe grasse, hauing in effecte the Ides of May before the Calends of March, which seeing it is so forward in these things, I meruailed the lesse to see it so re[a]dy in matters of loue, wher[e] oftentimes they clap hands before they know the bargaine, and seale the Oblygation, before they read the condition.

At my being in the house of *Camilla*, it happened I found *Surius* accompanied with two knights, and the Lady *Flauia* with three other Ladyes, I drew back as one somewhat shamefast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a contract for mar[r]iage, wher[e] I only expected a conceipt for mirth, I sodainly, yet solempnly, h[e]ard those wordes of assurance

betweene *Surius* and *Camilla*, in the which I had rather haue bene a partie, then a witnes, I was not a lyttle amazed to see them strike the yron which I thought colde, and to make an ende before I could heere a beginning. When they saw me as it were in a traunce, *Surius* taking mee by the hand, began thus to iest.

You muse *Philautus* to see *Camilla* and me to bee assured, not that you doubted it vnlikely to come to passe, but that you were ignorant of the practises, thinking the diall to stand stil^[1], bicause you cannot perceiue it to moue. But had you bene priuie to all proofes, both of hir good meaning towards me, and of my good wil^[1] towards hir, you wo^[u]ld rather haue thought great hast to be made, then long deliberation. For this vnderstande, that my friends are vnwilling yat I sho^[u]ld match so low, not knowing yat loue thinketh ye Iuniper shrub, to be as high as ye tal O^[a]ke^[s], or ye Nightingales layes, to be more precious then ye Ostriches feathers, or ye Lark yat breedeth in ye ground, to be better then ye Hobby yat mounteth to the cloudes. I haue alwaies hetherto preferred beautie before riches, and honestie before bloud, knowing that birth is ye praise we receiue of our auncestours, honestie the renoune we leaue to our succeffours, and of t^[w]o brit^[t]le goods, riches and beautie, I had rather chuse that which might delyght me, then destroy me. Made mar^[r]iages by friends, how daungerous they haue bene I know, *Philautus*, and some present haue proued, which can be likened to nothing els so well, then as if a man should be constrayned to pull on a shoe by an others last, not by the length of his owne foote, which beeing too little, wrings him that weares it, not him yat made it, if too bigge, shameth him that hath it, not him that gaue it. In meates, I loue to carue wher^[e] I like, and in mar^[r]iage shall I be carued where I lyke not? I had as lief an other sho^[u]ld take me^[a]sure by his back, of my apparel^[1], as appoint what wife I shal haue, by his minde.

In the choyce of a wife, fundry men are of fundry mindes, one looketh high as one yat feareth no chips, faying yat the oyle that fwinneth in ye top is ye wholfomeft, an other poreth in ye ground, as dreading al daungers that happen in great flock[e]s, alledging that ye honny yat lieth in ye bottome is ye sweeteft, I affent to neither, as one willing to follow the meane, thinking yat the wine which is in the middeft to be the fineft. That I might therfore match to mine owne minde, I haue chofen *Camilla*, a virgin of no noble race, nor yet the childe of a bafe father, but betweene both, a Gentle-woman of an auncient and worshipfull houfe, in beautie inferio[u]r to none, in vertue superior to a number. Long time we loued, but neither durft ſhe manifelt hir affection, bicaufe I was noble, nor I vtter myne, for feare of offence, ſeeing in hir alwayes a minde more willing to car[r]y torches before *Vefta*, then tapers before *Iuno*. But as fire when it burfteth out, catcheth hold ſoonest of the dryest wood, ſo loue when it is reueyled [reuealed], faſteneth eaſiest vppon the affectionate will, which came to paſſe in both vs, for talking of Loue, of his lawes, of his delights, torments, and all other braunches, I coulde neither ſo diſſemble my liking, but that ſhe eſpied it, where at I [ſhe] began to ſigh, nor ſhe ſo cloake hir loue, but that I perceiued it, where at ſhee began to bluſh: at the laſt, though long time ſtrayning curteſie who ſhould goe ouer the ſtile, when we had both haſt, I (for that I knew women would rather die, then ſeeme to deſire) began firſt to vnfolde the extremities of my paſſions, the cauſes of my loue, the conſtancie of my faith, the which ſhe knowing to bee true, eaſely beleued, and replied in the like manner, which I thought not certeine, not that I miſdoubted hir faith, but that I coulde not perſwade my ſelfe of ſo good fortune. Hauing thus made e[a]ch other priuie to our wiſhed deſires, I frequented more often to *Camilla*, which cauſed my friendes to ſuſpect that, which nowe they ſhall finde true, and this was the cauſe that we al[l] meete heere, that before this good

company, we might knit that knot with our tongues, that we shall neuer vndoe with our teeth.

This was *Surius* speach vnto me, which *Camilla* with the rest affirmed. But I *Euphues*, in whose h[e]art the stumpes of Loue were yet sticking, beganne to chaunge colour, feelyng as it were newe stormes to arise after a pleasaunt calme, but thinking with my selfe, that the time was past to wo[o]e hir, that another was to wedde, I digested the Pill which had almost chockt [choakt] me. But time caused me to sing a new Tune as after thou shalt heare.

After much talke and great cheere, I taking my leaue departed, being willed to visite the Ladie *Flauia* at my leasure, which worde was to me in fleede of a welcome.

Within a while after it was noysed that *Surius* was assured to *Camilla*, which bread great quarrells, but hee like a noble Gentle-man reioycing more in his Loue, then esteeming the losse of his friendes, maugre them all was mar[r]ied, not in a chamber priuatlye as one fearing tumultes, but openlye in the Church, as one ready to aunswer any obiections.

This mar[r]iage solemnised, could not be recalled, which caused his Allies to consent, and so all parties pleased, I thinke them the happyest couple in the worlde.

Now *Euphues* thou shalt vnderstand, that all hope being cut off, from obtaining *Camilla*, I began to vse the aduantage of the word, that Lady *Flauia* cast out, whome I visited more lyke to a fojourner, then a stranger, being absent at no time from breackfast, till euening.

Draffe was mine errand, but drinke I would, my great curtesie was to excuse my greeuous tormentes : for I ceased not continuallye to courte my violette, whome I neuer found so coye as I thought, nor so curteous as I wished. At the last thinking not to spend all my wooinge in signes, I fell to flatte sayinges [flat saying],

reuealing the bytter sweetes that I sustained, the ioy at hir presence, the grieffe at hir absence, with al[l] speeches that a Louer myght frame: She not degenerating from the wyles of a woeman, seemed to accuse men of inconstancie, that the painted wordes were but winde, that feygned [fained] fighes, were but sleightes, that all their loue, was but to laugh, laying baites to catch the fish, that they meant agayne to throw into the ryuer, practisinge onelye cunninge to deceyue, not curtesie, to tell trueth, where-in she compared all Louers, to *Mizaldus* the Poet, which was so lyght that euery winde would blowe him awaye, vnlesse hee had lead tyed to his heeles, and to the fugitiue stone in *Cyzico*, which runneth away if it be not fastened to some post.

Thus would she dally, a wench euer-more giuen to such disporte: I aunswered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetinges, but few pastimes, vntill at the last *Surius* one that could quickly perceiue, on which side my bread was buttered, beganne to breake with me touching *Frauncis*, not as though he had heard any thing, but as one that would vnderstand something. I durst not seeme straunge when I founde him so curteous, knowing that in this matter he might almoſte worke all to my lyking.

I vnfolded to him from time to time, the whole discourſes I had with my Violet, my earnest desire to obtaine hir, my landes, goodes, and reuenues, who hearing my tale, promised to further my suite, where-in he so besturred his studie, that with-in one moneth, I I was in possibilitie to haue hir, I most wished, and least looked for.

It were too too long to write an historie, being but determined to send a Letter: therefore I will deferre all the actions and accidentes that happened, vntill occasion shall serue eyther to meete thee, or minister leasure to me.

To this ende it grewe, that conditions drawn for the performaunce of a certaine ioynter (for the which I had manye *Italians* bounde) we were both made as sure as *Surius* and *Camilla*.

Hir dowrie was in re[a]dy money a thousand pounds, and a fayre house, where-in I meane shortelye to dwell. The ioynter I must make is foure hundred poundes yearelye, the which I must heere purchase in *England*, and sell my landes in *Italy*.

Now *Euphues* imagine with thy self that *Philautus* beginneth to chaunge, although in one yeare to mar[r]ie and to thr[i]ue it be hard.

But would I might once againe see thee heere, vnto whome thou shalt be no lesse welcome, then to thy best friende.

Surius that noble Gentleman commendeth him vnto thee, *Camilla* forgetteth thee not, both earnestly with thy returne, with great promises to do thee good, whether thou wish it in the court or in the countrey, and this I durst sweare, that if thou come againe into *England*, thou wilt be so friendly entreated, that either thou wilt altogether dwell here, or tarry here longer.

The Lady *Flauia* saluteth thee, and also my Violet, euery one wisheth thee so well, as thou canst wish thy selfe no better.

Other newes here is none, but that which lyttle apperteyneth to mee, and nothing to thee.

Two requestes I haue to make, aswel from *Surius* as my selfe, the one to come into *England*, the other to heare thyne aunswere. And thus in hast I byd the[e] farewell. From *London* the first of *Februarie*. 1579.

Thyne or not his owne :
PHILAVTVS.

THis Letter being deliuered to *Euphues*, and well perused, caused him both to meruaile, and to ioy, seeing all thinges so straung[e]ly concluded, and his friende so happily contracted: hauing therefore by

the same meanes opportunitie to send aunfwere, by the whiche he had pleasure to receiue newes, he dispatched his letter in this forme.

¶ *Euphues to Philautus.*

THer[e] co[u]ld nothing haue come out of *England*, to *Euphues* more welcome then thy letters, vnlesse it had bin thy person, which when I had throughly perused, I could not at ye first, either beleeeue them for ye straungnes, or at the last for the happineffe : for vpon the sodaine to heare such alterations of *Surius*, passed all credit, and to vnderstand so fortunate successe to *Philautus*, all expectation : yet considering that manye thinges fall betweene the cup and the lippe, that in one lucky houre more rare things come to passe, then som[e]times in feuen yeare[s], that mar[r]riages are made in heauen, though consum[m]ated in yearth [earth], I was brought both to beleeeue the euent, and to allow them. Touching *Surius* and *Camilla*, there is no doubt but that they both will lyue well in mar[r]riage, who loued so well before theyr matching, and in my mind he de[a]lt both wis[e]ly and hono[u]rably, to prefer vertue before vainglory, and the go[o]dly ornaments of nature [vertue], before the rich armour of nobilitie . for this must we all think, (how well foeuer we think of our selues) that vertue is most noble, by the which men became first noble. As for thine own estat[e], I will be bold to counsell thee, knowing it neuer to be more necessary to vse aduise then in mar[r]iag[e]. *Solon* gaue counsel[l] that before one assured him-self he should be so warie, that in tying him-selfe fast, he did not vndo him-selfe, wishing them first to eat a Quince peare, yat is, to haue sweete conference with-out brawles, then salt, to be wise with-out boasting.

In *Boetia* they couered the bride with *Asparagonia* the nature of the which plant is, to bring sweete fruit out of a sharpe thorne, wher-by they noted, that although the virgin were som[e]what shrewishe at the first,

yet in time she myght become a sheepe. Therefore *Philautus*, if thy Vyolet seeme in the first moneth either to chide or chafe, thou must heare with out reply, and endure it with patience, for they that can-not suffer the wranglyngs of young mar[r]yed women, are not vnylike vnto those, that tasting the grape to be fower before it be ripe, leaue to gather it when it is ripe, resemblyng them, that being stong [stung] with the Bee, forsake the Honny.

Thou must vse sweete words, not bitter checkes, and though happely thou wilt say that wandes are [bee] to be wrought when they are greene, least they rather break then bende when they be drye, yet know also, that he that bendeth a twigge, bicause he would see if it wo[u]ld bow by strength, maye chaunce to haue a crooked tree, when he would haue a streight.

It is pretelye noted of a contention betweene the Winde, and the Sunne, who should haue the victorie. A Gentleman walking abroad, the Winde thought to blowe of [f] his cloake, which with great blastes and blustering sstriuing to vnloose it, made it to stick faster to his backe, for the more the winde encreased the closer his cloake clapt to his body, then the Sunne, shining with his hoat beames began to warme this gentleman, who waxing som[e]what faint in this faire weather, did not on[e]ly put of [f] his cloake but his coate, which the Wynde perceiuing, yeilded the conquest to the Sunne.

In the* very* like manner fareth it with young wiues, for if their husbands with great threatnings, with iarres, with braules, seeke to make them tractable, or bend their knees, the more stiffe they make them in the ioyntes, the oftener they goe about by force to rule them, the more froward they finde them, but vsing milde words, gentle perswasions, familiar counsaile, entreatie, submissiō, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause them to honour them, but to stand in awe of them : for their stomackes are al framed of Diamond,

which is not to be brused with a hammer but bloode, not by force, but flatterie, resembling the Cocke, who is not to be feared by a Serpent, but a glead. They that feare theyr Vines will make too sharpe wine, must not cutte the armes, but graft next to them Mandrage [Mendrage], which causeth the grape to be more pleasaunt. They that feare to haue curst wiues, must not with rigo[u]r seeke to calme [reclaime] them, but saying gentle words in euery place by them, which maketh them more quyet.

Instruments sound sweetest when they be touched softest, women waxe wisest, when they be [are] vsed mildest. The horse striueth when he is hardly rayned, but hauingye bridle neuer stirreth, women are starke mad if they be ruled by might, but with a gentle rayne they will beare a white mouth. Gal[1] was cast out from ye sacrifice of *Iuno*, which betokened that the mar[r]iage bed should be without bitternes. Thou must be a glasse to thy wife for in thy face must she see hir owne, for if when thou laughest she weepe, when thou mournest she gig[g]le, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behauour modest, temperate, sober, for as thou framest thy manners, so wil thy wife fit hers. Kings that be wraflers cause their subiects to exercise that feate. Princes that are Musicians incite their people to vse Instruments, husbands that are chaste and godly, cause also their wiues to imitate their goodnesse.

For thy great dowry that ought to be in thine own handes, for as we call that wine, where-in there is more then halfe water, so doe we tearme that, the goods of the husband which his wife bringeth, though it be all.

Helen gaped for goods, *Paris* for pleasure. *Vlysses* was content with chaste *Penelope*, so let it be with thee, that whatsoeuer others mar[r]ie for, be thou alwayes satisfied with vertue, otherwise may I vse that speach to thee that *Olympias* did to a young Gentleman who only tooke a wife for beautie, saying: this Gentleman

hath onely mar[r]yed his eyes, but by that time he haue also wedded his eare, he wil[1] confesse that a faire shooe wrings, though it be smoothe in the wearing.

Lycurgus made a law that there should be no dowry giuen with Maidens, to the ende that the vertuous might be mar[r]yed, who commonly haue lyttle, not the amorous, who oftentimes haue to much.

. Behaue thy self modestly with thy wife before company, remembering the feueritie of *Cato*, who remoued *Manlius* from the Senate, for that he was seene to kisse his wife in presence of his daughter: olde men are feldome merry before children, least their laughter might breede in them looseness, husbands sho[u]ld scarce iest before their wiues, least want of modestie on their parts, be cause of wantonnes on their wiues part. Imitate the Kings of *Persia*, who when they were giuen to ryot, kept no company with their wiues, but when they vsed good order, had their Queenes euer at their table. Giue no example of lyghtnesse, for looke what thou practisest most, yat will thy wife follow most, though it becommeth hir least. And yet woulde I not haue thy wife so curious to please thee, yat fearing least hir husband should thinke she painted hir face, she sho[u]ld not therefore wash it, onely let hir refraine from such things as she knoweth cannot wel like thee, he yat commeth before an Elephant will not weare bright colors, nor he that commeth to a Bul[1], red, nor he yat standeth by a Tiger, play on a Taber: for that by the sight or noyse of these things, they are commonly much incensed. In the lyke manner, there is no wife if she be honest, that will practise those things, that to hir mate shall seeme displeasaut, or moue him to cholar.

Be thriftie and warie in thy expences, for in olde time, they were as soone condemned by law that spent their wiues dowry prodigally, as they that diuorced them wrongfully.

Flye that vyce which is peculiar to al those of thy countrey, *Ielousie* [Iealousie]: for if thou suspect without

caufe, it is the next way to haue caufe, women are to be ruled by their owne wits, for be they chafte, no golde canne winne them, if immodest no grieffe can amende them, fo that all miftruff is either needeleffe or bootleffe.

Be not too imperious ouer hir, that will make hir to hate thee, nor too fubmiffe [demiffe], that will caufe hir to difdaine thee, let hir neither be thy flauie, nor thy fouereigne, for if ſhe lye vnder thy foote ſhe will neuer loue thee, if clyme about thy head neuer care for thee: the one will breed thy ſhame to loue hir to [fo] little, the other thy grieffe to fuffer too much.

In gouerning thy houfeholde, vſe thine owne eye, and hir hande, for hufwifery confiſteth as much in ſeeing things as ſetlyng things, and yet in that goe not about thy latchet, for Cookes are not to be taught in the Kitchen, nor Painters in their ſhoppes, nor Hufwiues in their houſes. Let al[1] the keyes hang at hir girdel, but the purſſe at thine, fo ſhalt thou knowe what thou doſt ſpend, and how ſhe can ſpare.

Breake nothing of thy ſtocke, for as the Stone *Thyrrenus* [*Thirrennius*] beeing whole, ſwimmeth, but neuer ſo lyttle diminished, ſinketh to the bottome: ſo a man hauing his ſtocke full, is euer afloat, but waſting of his ſtore, becommeth bankerout [bankrupt].

Enterteine ſuch men as ſhall be truſtie, for if thou keepe a Wolfe within thy doores to doe miſchiefe, or a Foxe

[*Completed from the Bodleian copy, 1580.*]

to worke craft and ſubtiltie, thou ſhalt finde it as perri-
lous, as if in thy barnes thou ſhouldeſt mainteyne Myce,
or in thy groundes Moles.

Let thy Maydens be ſuch, as ſhal[1] ſeeme readier to
take paynes, then follow pleaſure, willinger to dreſſe
vp theyr houſe, then their heades, not ſo fine fingered,
to cail for a Lute, when they ſhoulde vſe the diſtaffe,

nor so dainetie mouthed, that their filken thro[a]tes should swallow no packthre[e]d.

For thy dyet be not sumptuous, nor yet simple: For thy attyre not costly, nor yet clownish, but cutting thy coat by thy cloth, go no farther then shal become thy estate, least thou be thought proude, and so enuied, nor debase not thy byrth, least thou be deemed poore, and so pittied.

Now thou art come to that honourable estate, forget all thy former follyes, and debate with thy selfe, that here-to-fore thou diddest but goe about the world, and that nowe, thou art come into it, that Loue did once make thee to follow ryot, that it muste now enforce thee to pursue thrifte, that then there was no pleasure to bee compared to the courting of Ladyes, that now there can be no delight greater than to haue a wife.

Commend me humbly to that noble man *Surius*, and to his good Lady *Camilla*.

Let my duetie to the Ladie *Flauia* be remembred, and to thy Violyt, let nothing that may be added, be forgotten.

Thou wouldest haue me come againe into *England*, I woulde but I can-not: But if thou desire to see *Euphues*, when thou art willing to viffite thine vncle, I will meete thee, in the meane season, know, that it is as farre from *Athens* to *England*, as from *England* to *Athens*.

Thou sayest I am much wished for, that many fayre promifes are made to mee: Truly *Philautus* I know that a friende in the court is better then a penney in the purse, but yet I haue heard that fuche a friend cannot be gotten in the court without pence.

Fayre words fatte few, great promifes without performance, delight for the tyme, but ye[a]rke euer after.

I cannot but thank *Surius*, who wisheth me well, and all those that at my beeing in *England* lyked me

wel[1]. And so with my h[e]artie commendations vntill I heare from thee, I bid thee farewell.

Thine to vse, if marriage chaunge not manners Euphues.

THis letter dispatched, *Euphues* gaue himselfe to solitarinesse, determining to sojourne in some vncauth [vncouth] place, vntil time might turne white salt into fine sugar: for surely he was both tormented in body and grieved in minde.

And so I leaue him, neither in *Athens* nor els where that I know: But this order he left with his friends, that if any newes came or letters, that they should direct them to the Mount of *Silixfedra*, where I leaue him, eyther to his musing or Muses.

Gentlemen, *Euphues* is musing in the bottome of the Mountaine *Silixfedra*: *Philautus*[is] married in the Isle of *England*: two friendes parted, the one liuing in the delightes of his newe wife, the other in contemplation of his olde griefes.

What *Philautus* doeth, they can imagine that are newly married, how *Euphues* liueth, they may gesse that are cruelly martyred: I commit them both to stande to their owne bargaines, for if I should meddle any farther with the marriage of *Philautus*, it might happely make him ialous, if with the melancholy of *Euphues*, it might cause him to be cholaricke: so the one would take occasion to rub his head, fit his hat neuer so close, and the other offence, to gall his heart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may be, that *Philautus* would haue his life knowen which he leadeth in mar[r]iage, nor *Euphues*, his loue descryed, which he beginneth in solitarinesse, least either

the one being too kinde, might be thought to doat,
 or the other too constant, might be iudged to be
 madde. But were the trueth knowen, I am fure Gentle-
 women it would be a hard question among Ladies, whe-
 ther *Philautus* were a better wooer, or a hufband, whe-
 ther *Euphues* were a better louer, or a scholler. But
 let the one marke the other, I leaue them both,
 to conferre at theyr nexte meeting, and
 committe you, to the Al-
 mightie.

FINIS.

¶ Imprinted at London, by Thomas East, for Gabriel
 Cawood dwelling in Paules Churchyard. 1580.



Alex. Murray and Son's

LIST OF WORKS

PUBLISHED AND TO BE PUBLISHED.

English Reprints.	2—5
Sir W. Scott's Poetical Romances.	6
Outlines of Scottish History.	6
Topographical.	7
Classic English Writers.	8

LONDON:
30, QUEEN SQUARE, W.C.
1868.

CHIEFLY IN SIXPENNY AND SHILLING VOLUMES.

THE 'English Reprints' have proved a greater success than I anticipated. More copies of the several works issued have been already sold in the open market, than have been produced, in the same time, by any Printing Club, by subscription.

I am thereby encouraged to go on with the series, and I trust to bring out, during the remainder of the year, the works announced on pages 4 and 5: so that the first year's issue will contain specimens of—

16th Cent. Ascham, Bp. Latimer, Gascoigne, Gosson, Lilly, E. Webbe, and Sir Philip Sidney.	7
17th Cent. Bp. Earle, Milton, Villiers, Duke of Buckingham, and Selden.	4
18th Cent. Addison.	1—12

If therefore any go about ignorant of thus much of our literature, they only will be to blame: for it seems impossible to reprint these works cheaper. Strange to say, their cheapness militates at present against their universal sale: but this obstacle will doubtless melt away, as the series become more known.

The question of binding has been a perplexity. The books—choicely produced as they are—are too small in bulk and size to repay binding in single volumes. To publish them, several bound together, in the order of their issue—unconnected and diverse as they are in subject, purpose, and character,—seems unmeaning and purposeless; would often tax the purchaser with works he did not desire; and would fetter the use in large quantities of any particular work, for class study, debating societies, and the like. As nothing can foster more the fresh and increasing general study in our language and literature, than the free circulation throughout the country, of *cheap* as well as *accurate* texts; the 'English Reprints' will continue to be issued separately, at the general prices originally announced. What therefore remains is to provide cases to contain six of the works, leaving to each one, unfettered choice in their selection. These cases will be obtainable, in the same way as the books themselves, after the 7th of May.

The 'English Reprints' being thus current, all can now most readily avail themselves of the capabilities of English, as a gymnasium of intellect, an instrument of culture; or passing within the Treasure-house of the language, possess themselves of the stored-up precious wealth of thought and fact, the accumulation therein of century after century.

The *Areopagitica* is already read in King's College and other schools: other suitable texts will doubtless be similarly utilized.

I desire to call attention to *Euphuus*. It was last published in 1636. The present impression will contain the two parts, originally issued separately in 1579 and 1580; will be printed from copies supposed to be unique; and will form a volume of between 400 and 500 pages. This work represents a fashion of expression in the Elizabethan age, and gave a word *Euphuism* to the English language. An acquaintance with it, is essential to an accurate knowledge of the literature of the time of Shakespeare.

In conclusion, I tender my sincere thanks to some for their zealous advocacy of the series: and can but hope it may appear to others worthy of like approval and encouragement.

23 April, 1868.

EDWARD ARBER.

P.S. That there are no further Sixpenny issues this year, is purely accidental.

English Reprints.

CAREFULLY EDITED BY

EDWARD ARBER.

Associate, King's College, London, F.R.G.S., &c.

Ready.

1. JOHN MILTON.

(1) A decree of Starre-Chamber, concerning Printing, made the eleventh day of July last past. London, 1637.

(2) An Order of the Lords and Commons assembled in Parliament for the regulating of Printing, &c. London, 14 June, 1643.

(3) *AREOPAGITICA*; A speech of Mr. John Milton for the liberty of Vnlicenc'd Printing, to the Parliament of England. London [24 November], 1644. Sixpence.

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(1) *THE SCHOOLE OF ABUSE.* Containing a pleasaunt invective against Poets, Pipers, Plaiers, Jesters, and such like Caterpillers of a Commonwealth; Setting up the Flagge of Defiance to their mischievous exercise, and ouerthrowing their Bulwarkes, by Prophane Writers, Naturall reason, and common experience. A discourse as pleasaunt for gentlemen that fauour learning, as profitable for all that wyll follow vertue. London [August?] 1579.

(2) *AN APOLOGIE OF THE SCHOOLE OF ABUSE,* against Poets, Pipers, and their Excusers. London, [December?] 1579. Sixpence.

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6. **JOHN SELDEN.**

TABLE TALK: being the Discourses of John Selden Esq.; or his Sence of various Matters of Weight and High Consequence relating especially to Religion and State. London, 1689. **One Shilling.** [*June* 1.

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No Issue in September.

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- III. Caxton's Book of Curtesye, in Three Versions: 1, from the unique printed copy in the Cambridge University Library; 2, from the Oriel MS. 79; 3, from the Balliol MS. 354. Edited by F. J. Furnivall, Esq., M.A. 5s.
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The Publications for the first three years, 1864, 1865, and 1866, are out of print, but a separate subscription has been opened for their immediate reprint, and the Texts for 1864 are now at the press. Subscribers who desire all or either of these years should send their names at once to the Hon. Secretary.

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3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall.
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23. Dan Michel's Ayenbite of Inwyt, 1340, ed. R. Morris.

A few copies are left of No. 5, Hume's Orthographie, 4s. ; No. 17, Extracts from Piers Plowman, 1s. ; No. 20, Hampole's Treatises, 2s. ; No. 22, Partenay, 6s. ; No. 23, Ayenbite, 10s. 6d.

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The Society's Report, January, 1868, with Lists of Texts to be published in future years, etc., etc., can be had on application.

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The Chaucer Society.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. It will deal with the works of no other man—except so far as may be found necessary for the illustration of Chaucer—and will dissolve as soon as all the good Manuscripts of the Poet's Works, and all matter wanted for their illustration, are in type. It is not intended to interfere with any edition of Chaucer's Works past or future, but to supplement them all, and afford material for the improvement of his text. Eight or ten years will suffice, if the Society be well supported, to finish its work.

If men said it was well-done for Lord Vernon to reprint the first four printed texts of Dante's *Divina Commedia*, if we know it is well-done of The Early English Text Society to print the three versions of Chaucer's great contemporary's work, William Langland's *Vision of Piers Ploughman*, it cannot be ill-done of us to print all the best MSS. of the works of him whom all allow among our early men to be the greatest,

“ I mene fader chaucer / maister galfryde
Alas the whyle / that euer he from vs dyde

[49]

Redith his werkis / ful of plesaunce
Clere in sentence / in langage excellent
Briefly to wryte / suche was his suffysaunce
What euer to saye / he toke in his entente
His langage was so fayr and pertynente
It semeth vnto mannys heerynge
Not only the worde / but verely the thyng.”

Caxton's Book of Curtesye, l. 335—343.

And though collations to one text might suffice for ordinary readers, yet here something may be conceded to the scholar's desire for fullness of material for criticism, to the often expressed wish of editors and students abroad, like Professor Child, of Harvard, for whole texts,* and not collations only, which must often omit variations of spelling, &c., unimportant to one editor, but important to another. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manu-

* The printing of the best texts of Chaucer is a *necessary condition* of a satisfactory edition of his poetry. It is not to gratify a fancy, or to furnish material for simply curious researches, that I, for one, want these texts. I do not myself see how the standard edition of Chaucer can be made, on an enduring basis, until all the best texts are before us. And I want the texts also for general philological purposes.—
F. J. CHILD.

scripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need re-consideration. The proposal, then, is to begin with *The Canterbury Tales*, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known, and to add in another quarto the six next best MSS. if 300 Subscribers join the Society. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS., a print of each MS. will be issued separately, and will follow the order of its original. The first six MSS. to be printed will probably be

The Ellesmere (by leave of the Earl of Ellesmere).	The Corpus, Oxford.
The Lansdowne (Brit. Mus.).	The best Cambridge (Univ. Libr.).
The Hengwrt (by leave of W. S. W. Wynne, Esq.).	The Petworth (by leave of Lord Leconfield).

To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS. It is hoped that the first Part of the Works, comprising the Prologue and Knight's Tale, will be ready by December, 1868, together with specimen extracts from all the accessible MSS. of the Tales, and a Table showing the Groups of the Tales, and the changing order of these Groups in the different MSS.

The first Essay in illustration of Chaucer's Works that will be published by the Society will be, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS. Department of the British Museum. The second will probably be either a translation of Kissner's 'Chaucer and his relation to Italian Literature,' or 'A detailed Comparison of the *Troilus and Cryseyde* with Boccaccio's *Filostrato*, by W. MICHAEL ROSSETTI, Esq.

The first French work will be Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS., for the first time, by Monsieur PAUL MEYER. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 60, Paternoster Row, London, E.C., are the Society's publishers, Messrs Childs its printers, and the Union Bank, Chancery Lane, London, W.C., its bankers. The yearly subscription is two guineas, due on every first of January.

Prof. Child, of Harvard University, Massachusetts, will be the Society's Honorary Secretary for America. For England and the Continent Mr Furnivall will act as Hon. Sec. till the appointment of a permanent one. Members' names and subscriptions may be sent to the Publishers, or to

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3, Old Square, Lincoln's Inn, London, W.C.

The Ballad Society.

THE completion of the edition of the Percy Folio seems a good opportunity for beginning to print all the other collections of Ballads. The importance of Ballads for the student of history, of society and manners, of thoughts and customs, in former days, is admitted by all writers and thinkers. These light hand-glasses reflect for us many a feature of the times that is lost in the crowded scenes which larger mirrors, hung at other angles, present to our view; and without the sight of the Ballad pictures, as well as the larger and more formal ones of professed Histories, State-Papers, Memoirs, and Treatises, we cannot know faithfully,—or, at least, we cannot know as faithfully as we have the means of knowing,—the lineaments of the ages that have preceded us. That it is the duty of the student of history to endeavour so to know those lineaments, as well in their nobleness as their commonplaceness and deformity, no real student will question. He wants the portraiture of each age as complete as he can get it; he desires to study all its expressions,—of power, of whim, of impulse, of faith, of nobleness and baseness;—and many of these he can get from Ballads alone.

Now the known collections of printed Ballads are the Pepys at Magdalene College, Cambridge; the Roxburghe, the Bagford, and the King's-Library Civil-War and London Ballads, in the British Museum; the Ashmole, Douce, Wood, and Rawlinson, at Oxford; Mr Euing's at Glasgow (from Mr Heber's Library); the Earl of Jersey's at Osterley Park; and small ones in the Antiquaries' Society, etc. Manuscript Ballads are also at Oxford and elsewhere. *The Ballad Society* proposes to print the whole of these collections, so far as it can, with copies of the original woodcuts to such of the Ballads as have them, and Introductions when needed.

Had the Pepys collection been a public one, it would have been the first chosen for issue by the Society; and the founder's first care was to apply to the authorities of Magdalene for permission to print the Pepys collection entire for the Ballad Society. The answer received was to the effect that the Master and Fellows of Magdalene had for some time had the intention of some day printing the collection themselves—were indeed then indexing it;—that in no case would the College print the collection entire, but that they might soon issue part of it under the charge of one of their Fellows. Until, therefore, the College make up their minds themselves to publish their Ballads,—which men of letters have desired any time these hundred years without getting them,—or to let the Society do it, the Society is obliged to turn to other collections.

Of these the most celebrated and complete is the ROXBURGHE, in the British Museum, in three large folio volumes, each containing above six hundred ballads, almost all of which are headed by woodcuts, but which illustrate manners and customs rather than politics. Of Political Ballads, the most important collection is that relating to the CIVIL WAR and the PROTECTORATE, in the King's Pamphlets in the British Museum. These two collections have therefore been taken in hand, and will be produced as quickly as funds and editors' leisure will allow. Dr E. F. RIMBAULT and Mr WILLIAM CHAPPELL, whose long study of Ballads and Ballad Literature is so well known, and whose knowledge has been so often tried and proved to be sound, have kindly undertaken to act as Editors of the Ballads,—Dr Rimbault of the Civil War set, and Mr Chappell of the Roxburghe,—and the Rev. Alexander Dyce has promised general help. Other aid will be forthcoming when called for, and the Manuscript Ballads will be produced when Mr FURNIVALL, or whoever their Editor may be, has had time to collect them.

Already 150 of the old woodcuts have been copied on wood by the Society's artist, Mr RUDOLF BLIND, and most of them engraved by Mr JOHN H. RIMBAULT, two gentlemen whose interest in the work has led them to place their services at the Society's disposal at a rate far under their market value. Already also half the Roxburghe Ballads, and the whole of the Civil War ones, have been copied; so that the Society will certainly be able to issue one volume of each collection before the end of this year; and it will therefore begin publication in 1868, instead of in 1869, as at first proposed. A catalogue of all the Oxford Ballads has also been made.

The books will be printed in demy 8vo, like those of the Early English Text Society, and the Percy Folio (but on toned paper for the sake of the woodcuts), and also in super-royal 8vo, on Whatman's eighty-shilling ribbed paper. The subscription for the demy 8vos will be *One Guinea* a year; that for the royal ribbed papers *Three Guineas*. The subscriptions will date from January 1, 1868, and immediate payment of them is asked, as considerable expense has already been incurred for the copiers and artist. The Society's books will not be on sale separately to the public. The Society's printers will be Messrs J. E. TAYLOR and Co., Little Queen Street, Lincoln's Inn Fields, London, W.C.

Local Secretaries are wanted.

Subscriptions should be paid either to the account of *The Ballad Society* at the Chancery Lane Branch of the Union Bank, or to—

F. J. FURNIVALL,
3, Old Square, Chancery Lane, W.C.



THE ROXBURGHE LIBRARY.



THE ROXBURGHE LIBRARY was established in 1867, for the purpose of bringing within the reach of everybody who cares for them the best inedited remains of our early literature for a moderate yearly subscription.

The *Roxburghe Library* acts in harmony and in connection with the Early English Text Society's *Extra Series*, and with all other institutions of the same class, which have sprung into existence of late.

No book is admitted into the *Roxburghe Library* which has merely its accidental rarity to recommend it to notice. The old texts are given *verbatim*, including, if possible, the original woodcuts and other embellishments. The utmost attention is bestowed on the typography.

The books are printed on fine and thick paper, and are bound in the Roxburghe style. One hundred and seventy copies are printed in small 4to. to match the publications of the *Camden Society*, and thirty in demy 4to. The whole of this impression is reserved for Subscribers, and will in no case be for sale.

The conductor of the *Roxburghe Library* will at all times be happy to receive any suggestions which may proceed from the kindness of friends or correspondents, and he will pay to these the best attention, carrying them out wherever it appears to be practicable.

Three volumes a year (or four, if possible) will be issued for the subscription of £2 2s. for the foolscap 4to. copies, and £5 5s. for the demy 4to. copies.

An annual return of the income and expenditure will be forwarded to Subscribers.

BOOKS BELONGING TO THE SUBSCRIPTION FOR 1868.

1. The Romance of Paris and Vyenne. From the unique copy printed by W. Caxton in 1485. *Ready*.

2. The complete Works of William Browne, of Tavistock, author of *Britannia's Pastorals*. Vol. I. *Ready*.

3. Three inedited Tracts illustrating the manners, opinions, and occupations of the reigns of Queen Elizabeth and James I., viz. :—

(1) *The English Courtier and the Country Gentleman*, 1579.

(2) *A Health to the Gentlemanly Profession of Serving-Men*, by Gervase Markham, 1598.

(3) *The Court and Country*, by Nicholas Breton, 1618.

In November next. Two of these pieces are from unique copies; the third is of the utmost rarity. They are all of the greatest intrinsic curiosity.

FOR THE SUBSCRIPTION OF 1869, IT IS PROPOSED TO GIVE,—

1. A Collection of Tracts relating to the ENGLISH STAGE (1552—1664), comprising:—

(1) Proclamations against Stage Plays, 1552—9.

(2) A Second and Third Blast of Retrait from Plaies and Theatres, 1580.

(3) A Sonnett upon the Pittifull Burneing of the Globe Play-House in London, *circâ* 1613.

(4) Playes confuted in five actions. By Stephen Gosson. [1580.]

(5) A Shorte Treatise against Stage-Playes, 1625.

(6) *The Stage-Player's Complaint*, 1641.

(7) An Ordinance of the Parliament against Plays, 1642.

(8) *The Actor's Remonstrance*, 1643.

(9) A [second] Ordinance against Stage-Plays and Interludes, 1647.

(10) *A Short Treatise of the English Stage*, by Richard Flecknoe, 1664.

2. The complete works of William Browne, vol. ii., containing the remainder of *Britannia's Pastorals* (in three books) and *The Shepherds Pipe*, first printed in 1614.

3. The Posies of George Gascoigne, Esquire. *Tam Marti quam Mercurio*. From the edition of 1575.

If the state of the subscription list admits it, a fourth book shall be forthcoming for 1869.

The following is a list of some other works, of which it is hoped that the *Roxburghe Library* will be enabled by its supporters to furnish good editions in the course of the next few years; but the editor desires it to be understood that it is impossible that he should bind himself to the appearance of the several books in the exact order in which they are named. Great difficulty is often experienced in meeting with original copies available for use.

1. *The Life of Charles the Great*. Printed by W. Caxton, 1485. Folio. From the only copy known.

2. Narratives, in prose and verse, of early murders in various parts of England, during the reigns of Elizabeth and James the First [1558—1625]. From the original black-letter copies, most of which are unique. One volume.

Some of these are the ground-plots of dramas.

3. A *Petite Pallace of Pettie his Pleasure*. By George Pettie, 1576. A Collection of Twelve Elizabethan Novels, written in imitation of Painter's *Palace of Pleasure*.

4. A Collection of English Historical Tracts of high interest, published or privately issued during the reigns of Henry VII., Henry VIII., Edward VI., Mary and Elizabeth, illustrative of important events. One volume.

Among these will be included the contemporary narratives of the marriage of Catherine of Arragon, the coronation of Anne Boleyn, the tournaments at Calais and Boulogne in 1532, &c., together with several surreptitious pamphlets of the utmost rarity, which stole into print within the same period.

5. The Complete Works of SAMUEL ROWLANDS, now first collected.

The value of Rowlands' pieces for illustrations of manners and ancient ways of thought can scarcely be overstated. They are all extremely rare and costly.

6. A Collection of unique Early Jest-Books [1607-38].

7. The Complete Works of Thomas Lodge, author of *Euphues Golden Legacie*, 1590. Now first collected.

Euphues Golden Legacie was the foundation-tale of Shakespeare's *As you Like it*. Lodge was an elegant and vigorous writer, and has been undeservedly neglected.

8. The Poems of Thomas Carew, now first collected. With a biographical Preface and Portraits. From the first edition of 1640 (collated with those of 1642, 1651, and 1670) and from MSS. One volume.

The *Spenser Society*, of Manchester, wish, it is understood, to print Heywood's *Interludes* (originally announced by the *Roxburghe Library*), uniform with its edition of his *Works*, 1562; and that article has accordingly been withdrawn from our list. Mr. F. Ouvry has reprinted Copland's black-letter edition of HOWLEGLASS (1867, 4to.), which accounts for the disappearance of what formed No. 7 of our original prospectus; while the recent organization of the *Ballad Society* seemed to render it undesirable to persevere in our scheme for printing anything of that particular nature. No. 12 has therefore been cancelled—at least, for the present.

There is no lack of work for all our existing associations, and by steering clear of each other and co-operating in a kindly spirit, they may in a comparatively short time achieve very valuable results. The *Roxburghe Library* will endeavour to bear its part.

W. C. HAZLITT.

55, Addison Road,
Kensington,
September 1, 1868.



In the Press, to form three volumes, 8vo., elegantly printed by Whittingham, the impression strictly limited to 350 copies, of which 300 will be in medium 8vo., at £1 16s. to Subscribers, and £2 10s. to non-subscribers, and 50 in super-royal 8vo., fine thick paper, at £3 5s. to Subscribers, and £4 4s. to non-subscribers,

THE POPULAR ANTIQUITIES OF GREAT BRITAIN.

BY

JOHN BRAND, M.A.

An entirely New Library Edition, Digested, Corrected, and Enlarged throughout, by

W. CAREW HAZLITT.

PREFACE TO THE PRESENT EDITION.



THE author of this book left the MS. at his death in a state wholly unfit for the press. Several years afterwards, in 1813, Sir Henry Ellis, then Mr. Ellis, arranged the materials to a certain extent, and gave the *Popular Antiquities* to the world in two quarto volumes.

Mr. Brand's *nucleus* had been Bourne's *Antiquitates Vulgares*, a strangely jejune work, but important and noticeable, inasmuch as it was the earliest attempt which had been made to collect the written and traditional records of our national customs and superstitions.

Brand upon Bourne (so to speak) has passed through three, if not more, impressions. It has been reprinted by Mr. Knight and by Mr. Bohn, in each case with additions and improvements. The tendency and necessity from the outset have alike been to correct, so far as such a thing could be done without wholly obliterating the original text, Mr. Brand's deplorable want of method and deficiency in a fixed plan.

The observation, however, applies almost equally to all the current editions of the *Popular Antiquities*, that whole pages are fruitlessly occupied by passages extracted either from books with which everybody is familiar, such as Herrick, or from books which with scarcely anybody could be tempted to become acquainted, such as Hospinian and Naogeorgus. It is hard even for me to choose (with all my affection for the old English versifiers) between Naogeorgus and his English paraphrast, Googe, which is the more tedious. Now it is no exaggeration to say that in all the existing impressions of Brand, fifty or sixty pages are taken up by excerpts from Googe's *Naogeorgus*, dragged in by the head and shoulders, without any attempt to give, which would in many cases have been more advantageous and readable, the substance of the passage in a few lines, with a reference to chapter and verse.

Again, an enormous space is wasted, without any demonstrable result, in the rehearsal, scores of times over and over, of drawn-out title-pages belonging to the books which Brand had occasion to consult and to cite. All these books are well known in our days, and, indeed, there are extremely few of them which were not so in Brand's; but that writer had a very imperfect acquaintance, it would appear, with bibliography, and was accordingly apt to overrate the scarcity of works in his own possession or in the hands of others. These bibliographical minutiae appear to be misplaced in a publication of the present nature.

I have, I believe, pointed out two rather grave defects in the *Popular Antiquities* as they stand, namely, the superabundant display of raw material, and the plethora of unmeaning title-pages. I have still to refer to a third most serious drawback.

The relative worth and weight of authorities constitute a point on which Brand himself certainly and his editors to all appearance, do not seem to have bestowed much attention. The natural consequence is, that an ephemeral tract by Taylor the Water-poet, or by Rowlands, is placed side by side with the grave disquisition of some learned essayist, or is mentioned in the same paragraph with Durandus or Hospinian. St. Augustine and the *British Apollo*, Mr. Douce and Poor Robin, are similarly coupled together, and, so far as the general reader can be expected to know, one is as good as the other.

It was the consideration of this threefold weakness in the book, of which the intrinsic value, with more methodical handling, would have been unquestionably very great, which prompted me to attempt something in the way of rearrangement and digestion, and I here beg to present the net result. I have reduced the original work about a third in bulk, without omitting a single line of real consequence or practical relevance, and I have introduced a vast number of corrections and additions, of the character of which others must be the judges.

The main difficulty in this case appeared not to *collect*, but to *select*. The materials which presented themselves were so large in quantity and variety that, in making a choice, it was only possible to accept those which struck me as being of peculiar interest and relevancy; and I was under the inevitable necessity of excluding many articles—curious indeed, but either illustrative of usages which were probably never very widely spread or very largely influential; or of points which Brand seemed to have treated already at sufficient length.

Another consideration which had its weight with me was, that in some instances I thought that the questions of folk-lore, which turned more directly on PROVERBS, might be allowed more properly to find a place in a work on Proverbial Literature, which I have in a forward state of preparation, and which I hope before long to submit to the public judgment.

W. C. HAZLITT.

55, Addison Road,
Kensington,
September 1, 1868.

NOTICE.

*Will shortly be published in One Volume, 8vo., of about 360 pp.,
Uniform with the "POPULAR ANTIQUITIES."*

ENGLISH PROVERBS

AND

PROVERBIAL PHRASES.

*Collected from a large variety of authentic sources, alphabetically
arranged and annotated. By*

W. CAREW HAZLITT.



HE author has been engaged upon this inquiry since 1857, and has brought together a very extensive body of illustrative notes, and nearly 3,000 unregistered proverbs. In the endeavour to present as complete a monograph on this interesting and important subject as possible, neither labour nor time has been spared, and the vast field of our early literature has been diligently explored for the purpose during the past eleven years.

The impression of ENGLISH PROVERBS, &c., will be strictly limited to 350 copies, of which 300 will be in medium 8vo. and 50 in super-royal 8vo.

The present Archbishop of Dublin, in a letter with which he favoured the author, observes:—"I feel very sure that the plan which you propose for your Proverbs and Proverbial Phrases (that is, annotations where needed, or where one feels that one has something to say which has not been said already) is the best, and I feel confirmed in the conviction from observing that Zouder, who must have made his *Deutsche Sprach Wörterbuch* (not yet finished) well-nigh the business of a life, has exactly adopted this scheme."

This work and the new edition of Brand belong to a plan, which the author has formed, for producing a series of publications, in a small number of copies, on the same principle as that pursued in the last century by THOMAS HEARNE. The series will greatly depend on its subscribers, and these shall have the advantage, *per contrâ*, of obtaining the volumes at a lower rate than that at which they are offered to the general public.

W. C. HAZLITT.

55, Addison Road,
Kensington,
September 1st, 1868.

MR. W. CAREW HAZLITT'S WORKS.

Already published.

1. The Sonnets and other Poems of Henry Constable, of St. John's College, Cambridge. Now first collected. With a Memoir and Notes. London: *B. M. Pickering*, 1859. 8vo. Only 250 copies printed.

2. History of the Venetian Republic; its Rise, its Greatness, and its Civilization. London: Smith, Elder, & Co. 1860. 4 vols. 8vo. With Maps and other Illustrations.

3. Old English Jest Books (1525—1639), edited with Introductions and Notes. London: Henry Sotheran & Co. 1864. 3 vols. 8vo.

4. The Poems of Richard Lovelace, the Cavalier Poet. Now first edited. With a Memoir of Lovelace, Notes, and Illustrations. London: John Russell Smith. 1864. 1 vol. 8vo.

5. Remains of the Early Popular Poetry of England. Collected and edited, with Introductions and Notes. London: J. R. Smith. 1864—6. 4 vols. 8vo. With Woodcuts and Facsimiles.

This collection embraces *fifty-nine* pieces, some of them of considerable length. All the preceding publications of the kind, including Ritson's, contain together only sixty-one articles.

6. *Memoirs of William Hazlitt (1778—1830)*. With portions of his Correspondence. London: Richard Bentley. 1867. 2 vols. 8vo. With three Portraits.

7. *A Handbook to the Early Popular, Poetical, and Dramatic Literature of Great Britain (1471—1660)*. London: J. Russell Smith. 1867. 8vo. 706 pp., closely printed in double columns.

Extracts from the Prospectus.

∴ This Bibliographical Work, which has been an eight or nine years' labour of love to the Author, brings together a large variety of fresh information, and very numerous and important notices of undescribed works and editions in early English and Scottish Literature.

Such a project as the present one has necessarily, in its execution, gone in a certain measure over ground occupied already by other labourers in a similar field; but the field is one which has been cultivated in such a manner as to afford rich material for new workers.

Our early literature has very numerous admirers both in the Old World and in the New. It is to these that I appeal for encouragement and support, and I do so with confidence.

One branch of early English Literature, which in existing works of reference has been very superficially treated, has received peculiar attention, and a new prominence to which I think it fairly entitled. I refer to our Popular Literature in the strict sense of that term, and to our Folk Lore, which are bound together by very intimate ties.

In these pages are gathered together and embodied (in a few words) all the latest discoveries in bibliography; and I have furnished in the case of all rare and important volumes the imprint, and a collation, with a note of the public repositories in which they are to be found.

Further, I have supplied what I think it will be granted readily has been hitherto a want—a catalogue as perfect as possible of the works of William Elderton, Thomas Deloney, Richard Johnson, Martin Parker, Richard Tarlton, Laurence Price, George Gascoigne, George Whetstone, John Taylor, the water poet, Andrew Borde, and many other authors, whose productions have been hitherto very imperfectly described and catalogued.

Hundreds of fugitive pieces, broadsides, and ballads, have been indexed for the first time, either under general heads, or under the author's name, where his name was known to me, and important additions have been so made in very numerous instances to the list of a man's writings.





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Lyly, John
Euphues

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